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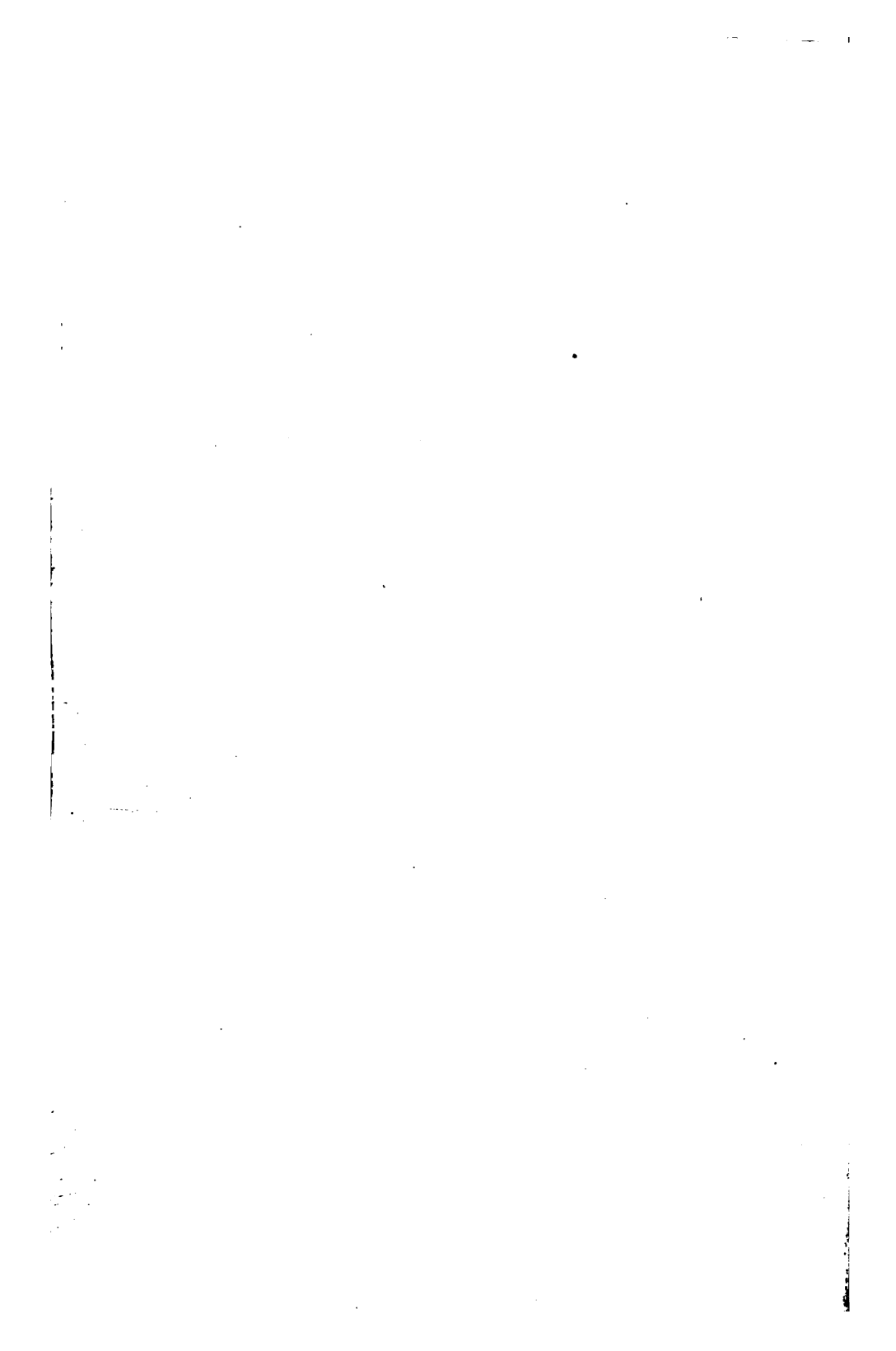
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THE JUDGMENT
OF THE
COURT OF ARCHES
AND OF THE
JUDICIAL COMMITTEE OF THE
PRIVY COUNCIL,
IN THE CASE OF
REV. ROWLAND WILLIAMS, D.D.,
One of the Writers in "Essays and Reviews,"
CONSIDERED.

BY
BENJAMIN WILLS NEWTON,
Formerly Fellow of Exeter College, Oxford.

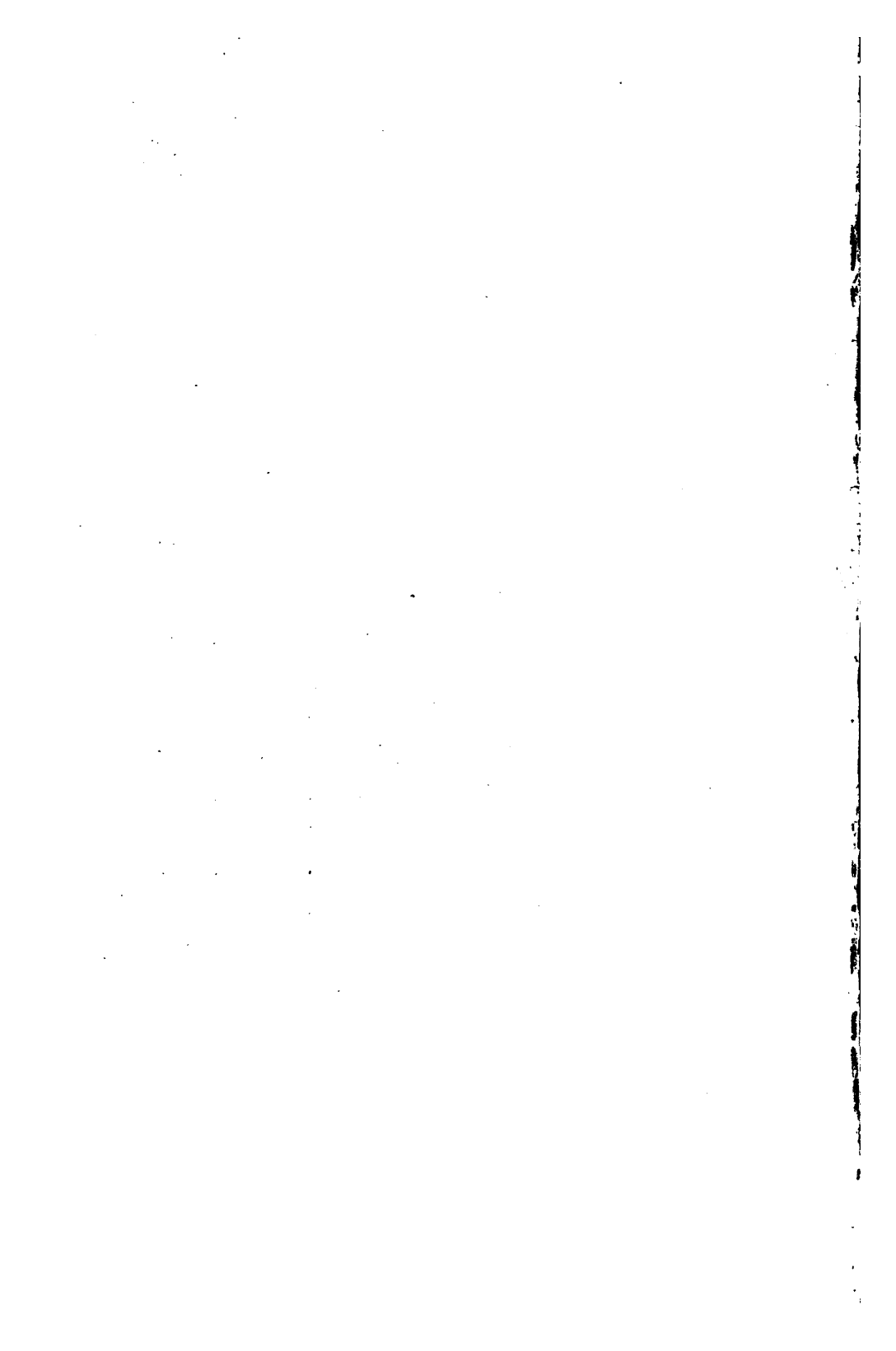
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1866.

The following observations have been already published in No. IV. of "Occasional Papers on Scriptural Subjects," but I have complied with a request that has been made to me from several quarters, to publish them in a separate form.

November 5th, 1866.

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Introduction.

The Judgments of the Court of Arches, and of the Judicial Committee of the Privy Council, in the case of the REV. ROWLAND WILLIAMS, D.D., one of the writers in the Essays and Reviews—Considered.

THERE are two ways in which Holy Scripture may be degraded from the place assigned to it by God. It may be directly charged with falsehood; or else, its truthfulness being admitted, it may, nevertheless, be deprived of its supremacy by the exaltation of other writings, or of Tradition, or of Decrees, into co-equal authority with it.

It scarcely need be said that the mere acknowledgment of the authority of Scripture is not sufficient to constitute a true Christian. Personal faith—personal reliance of soul on the blood of expiation alone brings into the fold of Jesus. Yet it should be remembered, that the denial of the supreme authority of Scripture in either of the ways mentioned, involves, *ipso facto*, in the guilt of direct rebellion against the government of God. God, as the great Ruler of the Universe, has sent into the world His written Word abundantly attested by adequate evidence; and He requires that its authority should be recognised by all who have that evidence presented to them. It is evidence too strong (if honestly examined) to be rejected by any, except those who wilfully blind themselves to its force. As then, the subject of an earthly monarch would be deemed a rebel if

he deliberately refused to own the authority of ALL his sovereign's laws; or, if he exalted into co-equality with them other pretended laws which his king had *not* sanctioned, so, he who rejects that Book which God has sent into the world as the one authoritative exponent of His will (either by charging it with falsehood, or by exalting anything else into co-equality therewith) does thereby constitute himself a rebel against the Divine government. He commits a breach of the most important of the natural relations in which man, as a creature, stands before God.

A revived apprehension of the honour and reverence due to God's Holy Word gave to the Protestant Reformation its chief impulse. The Reformers in contending with the Papists argued for the sole authority of Holy Scripture. In contending for its *sole* authority it is superfluous to say that they contended for its truthfulness. The assertion of the supreme authority of Scripture formed the very keystone of the Protestant arch. Protestantism rejected the blasphemous dogma of Neology, that the inspiration of the writers of Scripture differed not in kind from the so-called inspiration of Milton, or Luther, or any ordinary Christian; and they equally rejected the no less blasphemous doctrine of the Romanist, that "there is a divine voice *immutably and infallibly* guiding the Church at this hour."* The Romanist affirms that a verifying and legislative faculty resides in what he is pleased to denominate the Catholic Church. The Neologian contends that such a faculty dwells in mankind generally, whereby each man is made the regulator of his own way. If the one system be Scylla, the other is Charybdis. Both equally destroy, and that for ever.

* See Dr. Manning as approvingly quoted by Dr. Pusey. *Eirenicon*, p. 9.

The government of England, at the time of the Reformation, apprehended the momentous importance of this question. Solemnly and formally, they acknowledged Holy Scripture as coming truly from God, and as containing, and alone containing, the authoritative revelation of His will.

As a consequence of this national recognition of the Scripture, great and peculiar mercies have been vouchsafed to our Land. Will any one deny this who reviews the history of this country for the last three hundred years, and contrasts it with that of other countries (France, Italy, Spain) where the Scripture has not been similarly recognised or disseminated?

But how different is England's governmental relation to the Bible now!

A few years ago, Neologian Teachers, openly impugning the truthfulness of Holy Scripture, suddenly appeared in the established Church. The government of England were not unacquainted with the history of Neology in Germany and elsewhere. They knew what havoc it had wrought in foreign lands; how it had doubted, and questioned, and subtilised, and analysed, until it had made Truth a phantom, and left humanity like a ruined wreck to drift rudderless on the dark ocean of sceptical uncertainty. I am "rolling rudderless," said Coleridge in 1807, "the wreck of what I once was." "Wretched, helpless, hopeless," was his description of himself seven years later. Coleridge had drunk deep of Germanism; and on him primarily rests the responsibility of introducing it into this country. Coleridge's personal history was well known in England, and did of itself supply a sufficient warning.

But no warnings have been heeded. On the contrary, Neology has, in the persons of some of its chief teachers, been by the government of England smiled on, honoured,

dignified. Witness the positions held by such men as Professor Jowett, and Dr. Stanley, and Kingsley. See the efficient aid rendered to the system by the Bishop of London. Have the government, in appointing such men to places of honour and influence, acted in accordance with the desires of the people of England, or have they run counter to them? The people of this country are wont to speak loudly enough when they deem any of their political rights or their commercial interests to be endangered. "Public opinion" in England claims to be supreme; and certainly its voice, when uttered, is no weak one. Oftentimes it has shown itself sufficiently strong to compel even the most resolute governments to pause, and not unfrequently to retrace their steps. But, in the present case, public opinion has made no such effort. It has looked on with Gallo-like indifference, and by its silence, sanctioned.

The selection for high office of persons like Jowett, Stanley, and Kingsley, was a sufficiently ominous act. But it has been quickly followed by another. The Crown has since been appealed to judicially. The Bishop of Salisbury demanded that certain passages contained in an essay of Dr. Rowland Williams, and published in a volume entitled "Essays and Reviews" should be condemned as contrary to "the Articles and Formularies of the Established Church." The following is the condensed form of accusation. "We article and object to you, the said Rev. Rowland Williams, that the manifest tendency, scope, object, and design of the whole essay is to inculcate a disbelief in the Divine inspiration and authority of the Holy Scriptures contained in the Old and New Testament; to reduce the said Holy Scriptures to the level of a mere human composition, such as the writings of Luther and of Milton; to deny that the Old Testament contains prophecies or predictions of Our Saviour and other persons and events; to deny

that the Prophets, speaking under the special inspiration of the Holy Spirit, foretold human events ; to deny altogether or greatly discredit the truth and genuineness of the historical portions of the Old Testament and the truth and genuineness of certain parts of the New Testament, and the truth and reality of the miracles recorded as facts in the Old and New Testaments ; to deny or interpret by a meaning at variance with that of the Church the doctrines of original sin, of infant baptism, of justification by faith, of atonement and propitiation by the death of our Saviour, and of the incarnation of our Saviour. And this was and is true, and we article and object as before."

The Cause was heard in two Courts : first, before Dr. Lushington, the Dean of the Court of Arches ; and secondly, on appeal, before the "Judicial Committee of the Privy Council ;" which Court, to use the words of Dr. Lushington, is "the highest Court that exercises Ecclesiastical Jurisdiction in this realm." The result has been that Dr. Williams has been acquitted on *every* charge ; and thus a license to teach Neologian infidelity in the high places of the Establishment, as unrestrictedly as the most ardent votary of infidelity need desire, has been granted. Evidence of this, and of the manner in which the appointed tests were either altered or evaded so as to insure acquittal, will be found in the following pages. Yet "public opinion" slumbers on with an indifference that seems to betoken judicial infatuation.

If it be admitted that the national and governmental recognition of the supremacy of Holy Scripture has, from the reign of Edward VI. till now, brought upon this country great and peculiar blessings, can we suppose that a governmental act by which the Bible has been dishonoured and degraded should be acquiesced in by the nation at large, without bringing down upon our land great and peculiar

judgments? A plague has already been sent among our herds; our flocks also appear to be threatened, and other judgments seem to impend. Surely mere general confession will not avail to meet the emergency of the present hour. A specific sin has been nationally committed: a sin of the deepest dye, and it is needful that it should be specifically confessed and repented of.

I have no expectation that the following statements will have any effect upon what is called the public mind. Few, probably, will care to read them; and if even they should be read, they will be read to be despised. Yet I deem it a duty to endeavour to make my fellow country-men acquainted with facts which many, I fear have very inadequately, if at all, apprehended. I deem it also a duty to offer an individual protest (however feeble and ineffectual) against a judgment which has certainly been based on a principle of "non-natural" interpretation hitherto unknown in our Judicial Courts. I feel too, a melancholy satisfaction in recurring to the past, and in vindicating the Reformers from the unjust imputation of having omitted to maintain in the Articles and Formularies, by them sanctioned, the absolute truthfulness of Holy Scripture, and the great and essential doctrine of the transference to believers of the merits of Christ their Saviour.

The Church of God too—the true Church ought to consider these things, and to see in them "signs of the times"—signs that loudly call on them to arouse themselves, and to take up a very different position from that which they are at present occupying in the great battle-field of falsehood and truth. If we would uphold the Bible, we must obey the Bible. We must shun compromise and Jehoshaphat-like alliances with the enemies of God. We must be willing to separate between the precious and the vile, and not suffer ourselves to be de-

luded by the notion that we are not individually responsible for acts done *officially*, or obedience rendered *officially*.

There are some who acknowledge that a great sin has been committed, and that evil is at present progressing fearfully; but yet they comfort themselves with the thought that there will be a re-action, and that the Truth will yet prevail. Eventually, indeed, Truth *will* prevail: but *not* in the present dispensation. The Scripture declares that in the present dispensation (and *that* it is with which we are now concerned) Truth will *not* prevail. On the contrary, "evil men and seducers will wax worse and worse," and Antichrist will close the scene.

Others have said that this Judgment of the Privy Council, fearful as it is, is yet but one Judgment on one specific case, and does not necessarily determine future Judgments on future cases. But it has been determined by high legal authority* that the principle enunciated in this Judgment will certainly not be departed from in any future case that can be brought within the same category. The *same* statements, therefore, as those made by Dr. Williams, may with impunity be spread through the length and breadth of our land by ministers authorised, paid, and dignified, by the nation. No Neologist need desire to exceed the limits that have been allowed to Dr. Williams and Mr. Wilson. The passages quoted from their Essays and presented for adjudication, contain the very pith and marrow of Neology. An advanced Neologian may well satisfy himself with a far narrower limit, and yet spread the dogmas of Neology to his heart's content. Of this we may be very sure, that the tests that have been relaxed for the purposes of this Judgment, will never again be applied in their proper

* See case submitted to Sir Roundell Palmer and Sir Hugh Cairns by Dr. Pusey.

stringency. In future cases (should they arise) we shall see them yet further relaxed. The temper of the hour hates stringency, and loves relaxation; and Governors are looked upon as mere functionaries set to represent the mind of society. Nor are we concerned with hypothetical speculations about the future. A national sin *has been* committed. Courts exercising the judicial authority of the Crown in this realm have pronounced judgments, by means of which Clergymen of the Established Church who have imputed falsehood to the Word of God are permitted to retain their ministerial positions, with liberty to teach for the future what they have taught in the past. The Laws of England, or, at any rate, the administrators of those laws have refused to restrain the governmentally authorised religious Teachers of England from assailing the truthfulness of the Word of the living God. The Scripture, therefore, has been by this act, nationally dishonoured. The question is whether this great transgression shall be repented of, and its consequences obviated, before it is too late.

Remarks on Dr. Lushington's Judgment.

"THE CHIEF QUESTION TO BE TREATED OF IN THE PRESENT CASE IS ONE OF MOMENTOUS IMPORTANCE TO THE CLERGY AND THE LAITY. IT IS NO LESS THAN THE QUESTION OF THE AUTHORITY (TO USE THE BEST TERM I CAN) TO BE ASCRIBED BY THE CLERGY TO THE BIBLE."

SUCH are the words by which Dr. Lushington himself prefaces his judgment; and they are most true. It is indeed a question of "*momentous importance*" to us all, whether the Clergy of the Protestant Establishment in this realm shall, henceforward, have a legalised right to dishonour and degrade "God's word written" by attributing to it *falsehood*.

One might have supposed that when a Protestant Ecclesiastical Judge found himself able to state the question thus, he would have regarded it as a question which, tried by any of the standards of the Protestant Reformation, admitted of no debate. For if there was one doctrine which all the Protestant Churches that trace their origin to the Reformation, accepted without qualification and without reserve, it was the doctrine of the supreme and exclusive authority of Scripture. The Bible, the whole Bible, and the Bible only, was declared to be the one standard by which all statements were to be tested—all principles tried. This doctrine was the very key-stone of the Protestant arch. It was the great subject of the Reformers' conflict with Rome. Rome exalted the Apocrypha, Tradition and Decrees, into co-equality with the Scrip-

ture; whilst the Reformers contended that the Scripture only was the Word of God, and therefore alone authoritative.

"The Church of Rome," says Bishop Burnet, "and we do both agree that the Scriptures are of Divine inspiration. Those of that communion acknowledge that every thing contained in the Scripture is true and comes from God; but they add to this that the Books of the New Testament were occasionally written and not with the design of making them the full Rule of faith, but many things were delivered orally by the Apostles, which if they are faithfully transmitted to us, are to be received by us with the same submission and respect that we pay to their writings: and they also believe that these traditions are conveyed down infallibly to us, and that to distinguish betwixt true and false doctrines and traditions there must be an infallible authority lodged by Christ with His Church. We on the contrary, affirm that the Scriptures are a complete rule of faith, and that the whole Christian religion is contained in them, and nowhere else."* *Burnet on Sixth Article.*

* When the Roman Catholic speaks of Scripture, he does not mean thereby the Hebrew and Greek of the Old and New Testaments, but the Vulgate Latin Edition, or the Douay and Rhemish *translations*, embracing also the *Apocrypha*. This is his Bible; and this, *together with tradition*, constitutes his rule of faith, or what he calls the revealed or inspired Word of God. Thus the writers of the Trent Catechism say:—"All the doctrines of Christianity are derived from the Word of God, *which includes Scripture and Tradition*." Again: "If we would have the whole rule of Christian faith and practice, we must not be content with those Scriptures which Timothy knew from his infancy, that is, with the Old Testament alone; nor yet with the New Testament, without taking along with it the Traditions of the Apostles and the interpretation of the Church, to which the Apostles delivered both the book and the true meaning of it." (See Note of the Roman Catholic version on 2 Tim. iii. 16.) Again, we read in

Conflicting with Rome on a subject so vitally important as this, the Reformers well weighed the opinions they advanced. The authority, and *exclusive* authority, of Scripture on every subject of which it treats, was made by them the very foundation of the system they were constructing. They refused to admit, in any sense, the continuousness of authoritative inspiration such as that which was possessed by the Prophets and Apostles. They maintained that *such* inspiration did with the Apostles cease; and that at their death the Canon of Scripture closed. In the xx. and xxi. Articles the English Reformers expressly

Milner's "End of Controversy," Letter x. p. 53:—"The Catholic Rule of Faith is not merely the written word of God, but the whole word of God both written and unwritten; in other words, Scripture and Tradition, and these propounded and explained by the Catholic Church. This implies that we have a twofold rule or law, and that we have an interpreter or judge to explain it, and to decide upon it in all doubtful points." Thus Scripture, the Apocrypha, Tradition written and unwritten, and all as interpreted by the Church or Clergy, form the Word of God, or the rule of faith, according to the Church of Rome. See Elliott's "*Delineation of Roman Catholicism*," p. 8, sold at 66, Paternoster Row.

Now, I say, it is an act of direct rebellion against God to establish *two* or *many* rules of faith, when God has established only *one*: and this the Roman Church has deliberately and avowedly done. It stands therefore in as distinct a place of rebellion against the Legislation of God as Neology does. The doctrine of continuous inspiration as held by Dr. Williams, is not more false (though its form be different) from that held by Dr. Manning and Dr. Pusey. Contrast with the statements just given, these of the Reformers:—"In Holy Scripture is *fully* contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God's hands at length." *Homily i.* See also *Hom. xxviii.* 2.

So likewise *Nowell's Catechism*, p. 3. Question.—Dost thou then affirm that all things necessary to *godliness* and salvation are contained in the written word of God? Answer.—Yea: for it were a point of intolerable ungodliness and madness, to think either that God had left an imperfect doctrine, or that man were able to make that perfect, which God left imperfect.

refuse to acknowledge *as authoritative* either the decrees of any Church or Churches, or of General Councils. They refused to ascribe to them such a presence of the Holy Ghost as would, if it had been granted, have rendered their decrees equal in authority with Scripture. By thus denying the continuousness of that kind of inspiration that was vouchsafed to the writers of Holy Scripture, the Reformers, *essentially* differed both from the Papists and from the Neologians, who both assert the continuousness of such inspiration—the Papist, in order that he may give infallibility to Popes and Councils—the Neologian, in order that he may drag down Apostles and Prophets to the standing of other men, and place Milton and Shakespeare on the same level with Paul or John. The very foundation doctrine, therefore, of every Protestant Confession framed at the Reformation, was in direct antagonism to the system both of the Papist and the Neologian.

The following extracts sufficiently show the tone in which the early English Reformers thought and wrote respecting Holy Scripture:—"We receive and embrace all "the canonical Scriptures both of the Old and New Testament; giving thanks to our God, who hath raised up unto "us that light which we might ever have before our eyes, "lest either by the subtilty of men, or by the snare of the "devil, we should be carried away to errors or lies. Also "we confess that these be the heavenly voices, whereby "God hath opened unto us His will . . . that they be the "foundations of the Prophets and Apostles whereupon is "built the Church of God: *that they be the very sure and "infallible rule whereby may be tried whether the Church do "swerve or err, and whereunto all ecclesiastical doctrine ought "to be called to account*; and that against these Scriptures "neither law, nor any custom ought to be heard; no, "though Paul himself, nor an angel from heaven should

"come and teach the contrary." Gal. i. 8. *Confession of England—Art. ix. in Jewell's Apology.**

So likewise in the Homilies (the doctrines of which are made binding on all the Clergy by Article xxxv.) we read :

"The ordinary way to attain this knowledge (the knowledge of God and of ourselves) is with diligence to hear and read the Holy Scriptures. *For the whole Scriptures*, saith St. Paul, were given by inspiration of God. And shall we Christian men think to learn the knowledge of God and of ourselves in any earthly man's work or writing sooner or better than in the Holy Scriptures, written by inspiration of the Holy Ghost? The Scriptures were not brought unto us by the will of man, but holy men

* "Bishop Jewell's Apology is recognised in Canon xxx. of the Canons of 1603 as the Apology of The Church of England, and is quoted by Hooker (Eccle. Pol. ii. 6.) under the name of 'The English Apology.' Collier states that it was approved by the Queen and set forth with the consent of the Bishops. (Eccle. Hist. ii. 479.) And Bishop Jewell himself, in his 'Reply to Harding,' says, that he had the conscience of the English Clergy, and that the book had the Queen's license. It was first published in 1562, the very same year as our present Articles; and 'by Queen Elizabeth, King James, King Charles, and four successive Archbishops, the Apology was ordered to be read and chained up in all Parish Churches throughout England and Wales.' [Watt, under the name Jewell.] And of this work, and Nowell's Catechism, Bishop Randolph thus speaks in the Preface to his 'Enchiridion.' 'My choice has been principally directed to such works as had the sanction of public authority, and which may, therefore, be relied on as containing the final and decided opinions of our Reformers, approved of in the general by the Church at large. . . . Of this kind, that is, thus publicly received, were Jewell's Apology and Nowell's Catechism, the former of which is said to have been published with the consent of the Bishops, and was always understood to speak the sense of the whole Church, in whose name it is written; the latter had the express sanction of Convocation. . . . Both these works were publicly received and allowed." Dean Goode on the Eucharist. Vol. ii., p. 727. Note.

"of God, as witnesseth St. Peter, spake as they were moved
"by the Holy Spirit of God." *Homily xii. Part 1.*

In the Collect for the second Sunday in Advent we find these words: "Blessed Lord, who hast caused ALL Holy Scriptures to be written for our learning," &c. Now there can be no doubt as to what writings are included under the title "Holy Scriptures," for they are expressly enumerated in the sixth Article. To the acceptance of that Article, as well as to the use of the aforesaid prayer, every Clergyman binds himself by oath. He *must* use this prayer, and therein he solemnly addresses God as One who has "*caused to be written*" all the books declared to be Holy Scripture in the sixth Article. And inasmuch as it cannot be supposed that God who is "holy" would have "*caused to be written*" that which is *false*, it follows that the use of this prayer is a solemn acknowledgment on the part of every Clergyman that *all* that is written in the Old and New Testament is *true*.

In the Ordination Service, the Deacon on being asked, "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" is required to answer, "I do believe them."

I repeat then, that in the whole compass of human history there is no fact more surely established than this—that the Reformers held *all* the books of the Old and New Testaments to come from the direct inspiration of God, and therefore to be infallibly true and authoritative, and alone authoritative: and this their judgment respecting Holy Scripture they have unequivocally expressed in the Articles, and Formularies by them authorized.

Bearing these things in mind, we should deem it unaccountable, if we did not know the tendency of the times, that an Ecclesiastical Judge in England, whose office would seem to require that he should interpret the Articles and

Formularies literally and in strict accordance with the intention of their framers, should from the judgment-seat declare, that when the Deacon in reply to the question, "Do you unfeignedly believe ALL the Canonical Scriptures of the Old and New Testament?" answers, "I do believe them"—this reply is to be understood to mean that he believes that "the Holy Scripture contains every thing necessary to salvation, and to that extent they have the *direct* sanction of the Almighty." *Dr. Lushington's Judgment*, page 16.

Now, inasmuch as the words, "I do believe them," refer not to any particular subject treated of in the Scriptures, but to the Scriptures *as a whole* (the question being, "Do you believe ALL the Canonical Scriptures of the Old and New Testament?"—such Canonical Scriptures being in the sixth Article enumerated) it is evident that this question is by Dr. Lushington altered, and that it should be put thus: "Do you unfeignedly believe that the Scriptures contain every thing necessary to salvation, and that *to that extent* they have the direct sanction of the Almighty?" But this is quite another question. It is not the question asked in the Prayer Book; nor could its being answered in the affirmative, in any way satisfy the demand of those who prescribed it. Dr. Lushington, therefore, in altering the question has assumed the place of Legislator instead of Judge. I speak not of his motives: but he has certainly not administered the law as it stands. The question in the Ordination Service is most definite and precise. Indeed, it would be impossible to devise a test more definite. The Reformers deemed it sufficient (and so it is) to guard one of the most important avenues of truth. But by the alteration of Dr. Lushington the test is nullified: the barrier is removed, and the avenue left unguarded. We see the consequences of this in the present judgment.

And this decision of Dr. Lushington appears the more extraordinary when we test it by principles that he has himself laid down in the 16th page of his judgment. He there says when referring to the sixth Article; "it becomes "then of the last importance to ascertain what is meant "by 'Holy Scripture,' and by that which 'containeth all "things necessary to salvation.' The Article declares that "Holy Scripture is contained in the Canonical Books enumerated, and in the New Testament. But that is no "explanation of what is meant by 'Holy Scripture,' or by "the word 'Canonical.' I am not at all surprised at this "silence, because I apprehend *that the meaning of both expressions was fully understood at the time, and that explanation was deemed wholly unnecessary.** I think that the "expression 'Holy Scripture' well understood by all, meant "Scripture contradistinguished from all other writings, "and that the adjective 'Holy' denoted Divine origin. "I think that the meaning of the word 'Canonical' clearly "appears upon the face of the Article itself, namely, Books "whose authority was never doubted in the Church; and "by 'authority,' I mean Divine authority, for there is no "other authority which by possibility could cause them to "contain all things necessary for salvation. This doctrine "is moreover, distinctly stated in the Twentieth Article, "which declares that 'it is not lawful for the Church to "ordain anything that is contrary to God's Word written, "neither may it so expound one place of Scripture, that it "be repugnant to another.' The expressions, 'God's Word "written,' and 'Scripture,' are in this Article plainly "identical." *Judgment, p. 16, 17.*

It seems marvellous that Dr. Lushington should have enunciated these principles, so true and excellent, and yet

* The italics are mine.

have pronounced the judgment that he has. For if the Articles whenever they use the word "Scripture" mean thereby '*God's Word written*;' and if by '*Holy*' they mean '*of Divine origin*;' and if by '*Canonical*' they mean of '*Divine authority*;' how can Dr. Lushington imagine that he represents the Articles (which as a Judge he was bound to do) when he declares himself satisfied with the profession of a *bonâ fide* belief that the Holy Scriptures "contain everything necessary to salvation, and that, *to that extent* they have the *direct* sanction of the Almighty?" Why, according to Dr. Lushington's own admission, the Articles do by their use of the words '*Holy*,' and '*Canonical*,' and '*God's Word written*,' declare that the *whole* of the sacred writings have the direct sanction of the Almighty, and are put forth by His authority. How can that which is by Him written, and promulgated by His authority, have His sanction to a limited extent only? We may safely affirm, therefore, that if the question in the Ordination service had been taken literally as it stands, and if Dr. Lushington had adhered to his own definitions of '*Holy*,' '*Canonical*,' &c., his sentence on every point on which he has acquitted Dr. Williams, would have been reversed.

Let us now consider the statements presented to Dr. Lushington for judgment, but which he refused to condemn. Dr. Williams, in his Essay, refers with approval to Coleridge, as throwing "secular prognostication altogether out of the idea of Prophecy;" that is to say, the Old Testament Prophets, according to Dr. Williams, predicted, properly speaking, no future events, and therefore were in no proper sense Prophets at all. This, of course, sets aside all "*Messianic Prophecy*;" that is, all prediction respecting the personal history of our Lord: consequently, it is competent according to the present Judgment, for any Minister of the Church of England to deny that there is any prediction in

the Old Testament either respecting the birth, suffering, death, resurrection, or coming again of our Lord. And yet the New Testament over and over again affirms that these things were foretold in the Old Testament, and quotes numberless passages in proof thereof. Think, for example, of Christ's conversation with the disciples going to Emmaus. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." *Luke xxiv. 27.* If Dr. Williams' assertion be accepted, we must say either that Luke has ascribed to our Lord words which He did not utter; or that He who is our God and Saviour, spake that which is untrue. Our Lord is stated in Luke to have affirmed that there is "Messianic Prophecy,"—that is, "prediction as to the appearing and history of Himself in the Old Testament." Dr. Williams affirms that there is *not*.

That such liberty of charging falsehood on our blessed Lord, or on Scripture, is accorded by the present Judgment, is manifest from the following words of Dr. Lushington. "*Now, admitting that Dr. Williams has, in the extracts just read, denied Messianic Prophecy I cannot say that the Articles have been impugned in this particular.*" *Judgment, p. 21.** Observe, we are permitted to assume that Dr. Williams has denied the existence of "Messianic Prophecy," and yet he is not, if tried by the Articles and Formularies to be condemned; so that now any Clergyman may, if he so please, assert that predictions which Christ

* The words of Dr. Lushington are: "Now admitting that Dr. Williams, in the extracts just read, has denied 'Messianic Prophecy,' I cannot find in the Articles of Religion quoted, namely, the sixth and seventh, any direct mention of 'Messianic Prophecy,' or undoubted reference to it, although it is possible that with regard to the seventh Article, others may be of a different opinion. The Court then cannot say that the Articles have been infringed in this particular." *Judgment, p. 21.*

and His Apostles affirm to exist in the Old Testament do *not* exist, and may thereby stamp the whole of the *New* Testament with falsehood, and yet such a clergyman may be esteemed legally guiltless. His mouth cannot be stopped.

Now admitting for the moment that the Articles are as silent as Dr. Lushington supposes, and admitting also for argument sake that an ecclesiastical Judge must not be asked to interpret Scripture doctrinally, yet surely we may ask him to refer to Scripture on a question of *fact*. We refer to no question of doctrine when we ask attention to the fact that the following historic statement is found in the Gospel of John. "They" (the soldiers) said, therefore, among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots." *John xix. 24*. Now it is a fact that in these and like instances (see note subjoined)*

PROPHECY.

* "It was not he that hated me that did magnify himself against me; then *I would have hid myself from him*: but it was thou, a man mine equal, *my guide*, and mine own familiar friend." Ps. lv. 12, 13.

"And I said unto them, If ye think good, give me my price; . . . so they *weighed* for my price thirty pieces of silver." Zech. xi. 12.

"And the Lord said unto me, Cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter, *in the house of the Lord*." Zech. xi. 13.

FULFILMENT.

"And Judas also, which betrayed Him, *knew the place*: for Jesus oftentimes resorted thither with His disciples." John xvii. 2.

"What will ye give me, and I will deliver Him unto you? And they *covenanted with him* for thirty pieces of silver." Matt. xxvi. 15.

"Then Judas brought again the thirty pieces of silver and cast them down *in the temple* And the chief priests took the silver pieces . . . and bought with them the potter's field." Matt. xxvii. 3—7.

the New Testament writers do assert that the Old Testament Prophets did predict certain events that were fulfilled in Christ: and it is equally plain (Dr. Lushington *permits it to be so assumed*) that Dr. Williams affirms that no such events were predicted. Consequently, he asserts

"They shall smite the judge of Israel with a rod upon the cheek." Micah v. 1.

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." Ps. lxxix. 21.

"My God, my God, why hast thou forsaken me?" Ps. xxii. 1.

"I hid not my face from shame and spitting." Is. l. 6.

"They pierced my hands and my feet." Ps. xxii. 16.

"Ye shall not break a bone thereof." Ex. xii. 46.

"He keepeth all his bones: not one of them is broken." Ps. xxxiv. 20.

"He was numbered with the transgressors." Is. liii. 12.

"They part my garments among them." Ps. xxii. 18.

"They cast lots upon my vesture." Ps. xxii. 18.

"They took the reed . . . and smote Him on the head." Matt. xxvii. 34.

"They gave Him vinegar to drink mingled with gall: and when He had tasted thereof, He would not drink." Matt. xxvii. 34.

"Jesus cried with a loud voice, saying, My God, my God, why hast thou forsaken me?" Matt. xxvii. 46.

"Then they spit upon Him." Matt. xxvii. 46.

"They crucified Him." John xix. 18.

"These things were done, that the scripture should be fulfilled. A bone of Him shall not be broken." John xix. 36.

"They crucified Him, and the malefactors, one on the right hand, and the other on the left." Luke xxiii. 33.

"Then the soldiers . . . took His garments, and made four parts, to every soldier a part." John xix. 23.

"Now the coat was without seam, woven from the top throughout. They said therefore among themselves: Let us not rend it, but cast lots for it, whose it shall be." John xix. 23, 24.

that the New Testament writers stated what was *not* true ; whereby he contradicts those Articles which declare the New Testament to be true, inasmuch as they declare it to be "God's Word written," "Holy," and "Canonical ;" that is, says Dr. Lushington, "of Divine authority." Articles which declare the New Testament to be this, must condemn a person who affirms that the declarations of the New Testament are false.

But further : I maintain that the Articles do expressly affirm the existence of "Messianic prophecy," for in the seventh Article we read, "The Old Testament is not contrary to the New ; for both in the Old and New Testament everlasting life is offered to Mankind by Christ, (or *through* Christ, *per* Christum, see Latin Article) who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises." *Art. vii.*

Now this Article speaks of an offer of eternal life through Christ, and of "promises" also of eternal blessings through Him being made in the Old Testament before Christ came. Therefore the Article affirms that there was prediction respecting Christ, and the blessings to come through Him, in the Old Testament. In other words, it affirms the existence of "Messianic Prophecy"—the very thing which Dr. Williams denies, and which any Clergyman may now deny with impunity.

Again, any clergyman is allowed under the present judgment to distinguish '*the man Daniel*' from '*the Book of Daniel*,' and may affirm that the Book was not written by Daniel, but by some other person who lived hundreds of years afterwards in the reign of Antiochus Ephiphanes, and falsely ascribed his book to the true Daniel. And yet

the Gospels of Matthew and Mark* tell us that Christ our God and Saviour—the God of truth, declared that Daniel *was* the author of the Book that bears his name: and Daniel, over and over again, declares it of himself. Nevertheless, a Clergyman may, on a question of fact like this, impute falsehood to the Gospels and to the Book of Daniel, and yet be held not to offend against the Article which declares that this book is “Holy,” i.e. of Divine origin; and “Canonical,” i.e. of “Divine Authority;” and a part of “God’s Word written.” Did the framers of the Articles imagine that God could be the Author of falsehood? They certainly did not know that a book could be pronounced false and canonical at the same time.

A clergyman may further sneer at the notion of the personality of Jonah, and declare the narrative respecting the whale to be a “*late legend founded on misconception,*” and so accuse our Lord, or else the Gospel of Matthew, of falsehood; for in that Gospel it is said that the Lord referred to the so-called “legend,” asserted its truth, and applied it to Himself. See Matt. xii. 40. If such latitude of teaching be allowed in the case of Daniel and of Jonah, like liberty must of course be accorded in the case of the other Prophets and all other parts of Scripture.

Dr. Lushington, in his Judgment, draws no distinction between denying the genuineness of a book *whose authorship is determined by the Scripture*, and respecting the authorship of a book when the Scripture is silent concerning it.† Respecting the authorship of “The Acts,” or

* See Matt. xxiv. and Mark xiii.

† Thus Dr. Lushington says: “I must therefore conclude that Dr. Williams has denied the genuineness of the second Epistle of Peter. If I were to condemn on this statement I must hold that the denying a book to be genuine necessarily implies a denial of its canonicity, &c.” See *Judgment* p. 23.

Most unquestionably the denying a book to be genuine (i.e. written

the "Epistle to the Hebrews," I am at liberty to enquire, for the Scripture does not authoritatively determine the authorship of those Books; but as respects the Book of Daniel and the second Epistle of Peter the case is different, for the authorship of the Book of Daniel is determined by itself, and also by the words of our Lord as recorded in Matthew and Mark: and the authorship of the second Epistle of Peter is determined by itself in the first verse of the first chapter; and seeing that it would be absurd to suppose that the Articles would accept as "Canonical," books that either assign to themselves, or claim for others, a false origin, it is manifest that Dr. Williams in asserting the untruthfulness of Daniel and of the Gospels of Matthew and Mark in reference to Daniel, and in asserting the untruthfulness of the second Epistle of Peter in ascribing to itself a false origin, does thereby deny that these books are "Canonical" in the sense in which that word is admitted by Dr. Lushington to be used in the sixth Article.

Moreover, a Clergyman is now permitted to affirm that words which are allowed by all (for there is no question about variation of reading) to be recorded in the Gospels as spoken by our Lord Himself were not so spoken by Him. It is to be held lawful that a Clergyman should, if he please, comment thus:

"The verse [John iii. 13] that 'no man hath ascended up to Heaven, but he that came down,' is intelligible as "a free comment near the end of the first century, but has

by him whose name it bears) does necessarily imply a denial of its canonicity, *if, as in the present case, the book expressly mentions its author.* The Epistle commences "Simon Peter, a servant and an Apostle, &c." If the Epistle was not written by Peter, it commences with a deliberate falsehood. Dr. Williams in asserting that it was *not* written by Peter charges it with falsehood, and thereby denies its canonicity, and contradicts the Article.

"no meaning in our Lord's mouth at the time when the "Ascension had not been heard of." *Williams as quoted in p. 22 of Judgment.*

Thus, without any pretence of manuscript variation or interpolation, Dr. Williams asserts, simply because it pleases him so to assert, that words which St. John declares to have been solemnly spoken by our Lord were not so spoken at all: his reason for this assertion evidently being that he will not accord to the Lord, any more than to the Prophets, the power of prediction.

Dr. Lushington in his Judgment remarks:

"If I understand this passage correctly, the meaning is, "that these words were never uttered by our Saviour at "the time, or on the occasion indicated, but were added at "a period subsequent to His death. This certainly is a "specimen of very bold criticism; but how is it a contra- "vention of the sixth Article, or the declaration of belief?" *Judgment p. 22.*

I reply that it contravenes the Articles, because it ascribes a deliberate falsehood to St. John's Gospel; and a book that contains falsehoods or mistakes cannot be said to be "Canonical," or "Holy," in the sense in which it is admitted by Dr. Lushington that the Articles use those expressions.

Again; the writings of Moses—writings which were expressly quoted by our Lord as of Divine authority, and recognised by Him as a part of that Scripture which He said "cannot be broken," may now be spoken of by any Clergyman as containing "half-ideal, half-traditional notices of the beginnings of our race." The words of Dr. Williams are: "In the half-ideal, half-traditional notice of the "beginnings of our race compiled in Genesis, we are bid [that is by Bunsen] notice the "combination of documents and the recurrence of barely consistent genealogies." *Judgment p. 13.*

This sentence was presented to Dr. Lushington for judgment, but he declined to say that it was in contrariety to the Articles; although the Articles declare the Books of Moses to be "Canonical," that is, says Dr. Lushington, "Divine authority;" and "holy," that is, says Dr. Lushington, "of Divine origin," and therefore to be used together with the rest of God's Word written as a test of all other writings whatsoever. Could writings that contain "half-ideal," "half-traditional notices" be at the same time authoritative tests of Truth?

A Clergyman may also maintain that the statements of Holy Scripture as to historical facts, such as the Deluge, may be understood in a figurative or non-natural sense. On this point Dr. Lushington observes:

"My first enquiry must be, what is the offence imputed to Dr. Williams. It is this, that Dr. Williams maintains that the statements of Holy Scripture as to historical facts may be read and understood in a wholly figurative and in a non-natural sense, and it is alleged that so to do is an offence against the sixth and seventh Articles of religion and the Deacon's declaration of belief. *Now, assuming that Dr. Williams has done all that he has been charged with, where am I to find in the sixth and seventh Articles any words constituting such an interpretation of Scripture an offence?*" *Judgment p. 24.*

Observe, we are permitted to assume that Dr. Williams does maintain that the statements of Holy Scripture as to historical facts may be "read and understood in a wholly figurative and in a *non-natural sense*;" and yet though it be admitted that he has done this, we are told from the judgment-seat that he cannot, according to the Articles and Formularies of the Church of England, be condemned. But when the Deacon is asked, "*Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testament?*" and

is required to answer, "*I do believe them*,"—does Dr. Lushington really think that they who originally appointed that such demands should be made and such an answer given, would have been satisfied with the reply, "*I believe them in a wholly figurative and in a non-natural sense?*" And if Dr. Lushington believes that such an answer would not only not have satisfied, but that it would have been indignantly rejected, was he not bound in applying the tests before him, to have had respect to the intention of the framers of those tests, and to adhere rigidly to their exact and literal meaning? If in the application of tests no regard is to be had either to the natural meaning of words, or to the *animus imponentis*, what rule is left to guide us? Is the determination of the meaning to be abandoned to the caprice of each individual judge who may, whenever he pleases, adopt the "non-natural" principle? If so, is it not better that we should dispense both with tests and judges?

In another passage Dr. Williams sneers at what he is pleased to call, "the Augustinian notion of a curse inherited by infants." Now although I admit that there is a want of fulness in the ninth Article (and therefore the Article was revised by the Westminster Assembly in 1643)* yet it is very evident that the ninth Article as it stands, speaks, and rightly speaks, of an inherited corruption of nature which we derive from our first parent; and it is equally evident that Dr. Williams rejects the thought of "inherited" evil in any way. He would equally object to the doctrine of the guilt of Adam's first transgression being imputed, and to the doctrine that we are born with corrupt natures because of Adam.

* The Article as revised by the Westminster Assembly stands thus: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk; but together with his first sin imputed, it is the fault and corruption of the nature of every man that naturally is propagated from Adam, &c."

However, in this case, perhaps, the want of precision in the ninth Article unamended, may, in some degree, account for the acquittal that has been pronounced. A door, nevertheless, is thus opened for every Clergyman who may desire it, to speak disparagingly or contemptuously of that great foundation doctrine of our holy faith of which the ninth Article treats.

In another passage Dr. Williams writes as follows: "Thus the incarnation becomes with our author as purely spiritual as it was with St. Paul: the Son of David by birth is the Son of God by the Spirit of holiness."

These words were alleged (and rightly) by the Bishop of Salisbury to be "a denial of the second Article of Religion, and a maintaining that the Son of God did not take upon Himself man's nature in the womb of the blessed Virgin."

Dr. Lushington, however, has refused to admit this. He observes thus: "To deny the truth of the second Article of Religion would be one of the most serious Ecclesiastical offences; but the more serious the charge, the more strict should be the proof."

"Assuming, for the sake of the argument, that Dr. Williams here avows as his own, the doctrine which he expressly attributes to Baron Bunsen, there is a grave objection to the admission of this Article (of charge). The *prima facie* meaning of the passage impugned is, that Baron Bunsen entertained the same opinion of the incarnation as St. Paul; and if this were all—if it were a mere general statement of this kind—it would not be possible for me to condemn it; for no one would seriously contend that what St. Paul really wrote is contrary to the doctrine taught by the Church in the second Article of Religion. But the question is whether Dr. Williams does or does not improperly ascribe to St. Paul particular opinions on the incarnation, and allow them to be his own."

"Now Dr. Williams refers the reader in a note to certain verses in the Epistle to the Romans as containing the views which in his Essay he ascribes to St. Paul. These are Rom. i. 1, 4."

"Paul, an apostle of Jesus Christ, called to be an apostle, separated unto the gospel of God (which He had promised afore by His prophets in the Holy Scriptures) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead."

"Compare with these verses, the words in the text of the Essay, viz: 'Thus the incarnation becomes with our author as purely spiritual as it was with St. Paul; the Son of David by birth is the Son of God by the Spirit of holiness,—' seems to me not an unfair quotation, or rather expression of what St. Paul wrote, with one exception; the exception is the omission of the concluding words, 'by the resurrection from the dead.' It is by no means clear that there was the least intention to reject or even to exclude these words. The omission of part when the whole is designated, does not in any degree prove that the words were intentionally omitted, much less omitted with a guilty intention. I must also, in candour, add that the omission of these words does not seem to me truly to affect the meaning of the sentence. The beginning of the fourth verse imports that Jesus Christ was declared to be the Son of God; and the remainder states the manner in which that declaration was made. True it is that, with reference to the power conferred, mention is made of the greatest of all proofs, the resurrection from the dead: but that, though the greatest of all proofs, is only one amongst very many others, that Jesus Christ was declared to be the Son of God."

"I am of opinion that the omission of the reference to "the resurrection does not appear to be necessarily either "intentional or culpable; and I must reject the Article (of "accusation). *Judgment p. 26.*

Such is the decision of Dr. Lushington: and an extraordinary decision it is. He thinks that the words of the Essay are not an unfair expression of what St. Paul wrote, with one exception,—the reference to the resurrection, of which exception, however, he makes nothing. Yet what can be more material?

But before we turn to that point, we have to ask what the words, "*purely spiritual*," as applied to the Incarnation, mean? Dr. Williams, adopting the views of Bunsen, speaks of the Incarnation of our God and Saviour as "*purely spiritual!*" Now what do these words mean? They must mean, either that the Son of God when He was pleased to become incarnate did *not* take a true body of flesh but a spiritual body, which would be heresy: or they must mean that the Saviour was at His birth the Son of David, and nothing more; and that He is the Son of God by possession of, and by moral conformation unto, that Holy Spirit wherewith He was anointed. This last I apprehend to be the meaning expressed by Dr. Williams in the words—"the Son of David by birth is the Son of God by the Spirit of holiness." Thus the pre-existence and Deity of our Lord as the eternal Son of the Father, and His miraculous generation and birth of Mary (on which ground also He is called "the Son of God"—see Luke i. 35) are denied. Is not this heresy? Does not such a statement contravene the second Article, and every other Article and Creed that treats of the doctrine of the Trinity or of the Incarnation?

And now as respects the quotation from the Epistle to the Romans, Dr. Lushington thinks that the words of the

Essay are not an unfair expression of what St. Paul wrote; with one exception—the reference to the resurrection. In turning to the passage referred to, we find two contrasted clauses, the first of which speaks of Christ “being made, or having become (*γενομενος*) of the seed of David according to the flesh.” Here, as is admitted by all, the Incarnation is spoken of; but is it spoken of as “*purely spiritual?*” The next clause speaks not of Christ being made or becoming anything by Incarnation (that is the subject of the first clause) but it speaks of Christ being “declared the Son of God *in power* by resurrection from the dead.” The first clause tells us of the step that brought the Son of God from heaven to earth: the second tells us of that other step out of death which has brought Him into resurrection-power and glory—a power and glory that is not according to the flesh (*κατα σαρκα*) but according to the Spirit of holiness (*κατα πνευμα αγιωσυνης*). Yet although these two clauses are thus markedly contrasted, I am asked to admit that it is no improper use of Scripture to apply to the Incarnation of our Lord that second clause which avowedly, and in the way of contrast, points to His present resurrection-condition in power and glory. We cannot wonder, therefore, that the words by “the resurrection from the dead,” should be by Dr. Williams omitted, because if they are introduced they would render an application of the clause to the Incarnation impossible. Accordingly, although they are the emphatic words of the clause they are omitted—and what is more, other words of the clause are altered: for *οπισθε* (*declared* or rather *defined as by a separating limit*) is quietly treated as if it were *ων* or *γενομενος* (who became); and the words “*according to* (*κατα*) the Spirit of holiness,” are quietly changed into “*by* the Spirit of holiness,” which would have required *εν*, or *δια* with the genitive. If confusion like this

be permitted and deemed immaterial, darkness must of course accumulate, and what transgressor may not escape under the covert of thick darkness. I do not accuse Dr. Lushington of making this comment with a view of intentionally darkening—he is evidently himself perplexed. But the result as regards the Truth is the same.

In another passage presented to Dr. Lushington for judgment occur these words :

“Again on the side of external criticism, we find the “evidences of our Canonical books, and of the patristic “authors nearest to them, are sufficient to prove illustration “in outward act of principles perpetually true; but not “adequate to guarantee narratives inherently incredible, or “precepts evidently wrong.” *Dr. Williams as quoted, p. 19 of Judgment.*

On this passage Dr. Lushington pronounces judgment as follows :

“The passage goes on to speak of the necessity of our “assuming in ourselves a verifying faculty. What is the “true meaning of these words? I apprehend it must mean “this: that the Clergy (for I speak of these only) are at “liberty to reject parts of Scripture upon their own opinion “that the narrative is ‘inherently incredible;’ to disregard “precepts in Holy Writ because they think them ‘evidently “wrong.’ Whatever I may think as to the danger of the “liberty so claimed, still if the liberty do not extend to the “impugning of the Articles of Religion or the Formularies, “the matter is beyond my cognizance. To determine, upon “the sentence quoted, that Dr. Williams has claimed the “right to carry his criticism to the length of impugning “the Articles or the Formularies, would, I conceive, be to “affix a meaning upon this sentence which it does not “necessarily bear.” *Judgment p. 19.*

Thus, then, a Clergyman is now permitted to teach that

he and other men (for the Essay does not restrict the statement to Clergymen) have a "verifying faculty not unlike the discretion which a mathematician would use in weighing a treatise on geometry, or the liberty which a musician would reserve in reporting a law of harmony," and that by this innate faculty he can test the truth of the Scriptures : and further, that the Scriptures need to be thus tested, for that they contain "narratives inherently incredible," and "precepts evidently wrong."

Now when the English Reformers pronounced certain books to be "canonical," and to be "the Word of God," and to be "Holy," and to have been "caused to be written" by God "for our learning," and that all other writings and statements are to be tested thereby, is it not manifest that such declarations respecting Holy Scripture *were intended* to preclude and *do* preclude, every one who accepts them, from saying, either that he has "a verifying faculty" whereby to judge Scripture, or that such a verifying faculty is needed because the Scripture contains "narratives inherently incredible," and "precepts evidently wrong?" There cannot be two co-equal tests. Scripture and the "verifying faculty" cannot together reign. He who declares his allegiance to the one must renounce the other. Dr. Williams makes the supposed "verifying faculty" supreme. How then can he be at one with Articles that uncompromisingly declare the supremacy of Scripture? Dr. Williams further asserts that the Bible is in many things false—that it contains "narratives inherently incredible," and "precepts evidently wrong," and yet he is supposed to be at one with Articles that declare Scripture to be the alone authoritative test of doctrine. Furthermore, do not the Articles and Formularies pronounce God to be "*holy*," and the Scriptures to be "*holy*?" And is falsehood compatible with "*holiness*?" It must be, if a book

that contains "narratives inherently incredible," and "precepts evidently wrong," is yet pronounced to be "*holy*," and to be "caused to be written" by a "*holy* God."

The liberty granted to neologian teaching in some of its worst forms, by the judgment of Dr. Lushington is so wide, that we are obliged to regard the condemnation pronounced by him on three of the statements of Dr. Williams as of little moment. On three points, however, Dr. Williams was condemned as having contravened the Articles:

I. Because he has characterized without qualification the Bible to be an "expression of devout reason."

II. Because he has defined "*propitiation*" in a sense that contravenes the Articles.

III. Because he has contravened the Articles in the definition he has given of "*justification*," and in speaking of "merit by transfer" as "a fiction."

For error on these all-important and vital points he was condemned—to what? To deprivation of his office and benefice *for one year*, and to the costs of the suit! At the end of the one year he was to be allowed, *without recantation*, to resume his office. Against this sentence permission of appeal was granted and exercised. The cause was carried to the Judicial Committee of the Privy Council. Dr. Lushington's Judgment was reversed; and thus even the feeble and imperfect barrier against Neology which Dr. Lushington's Judgment had left, has been overthrown. In what manner, will be seen from the next section.*

* Dr. Lushington's reasons for not requiring a recantation are curious enough. He says:

"I will candidly state that, if I suspend Dr. Williams, as un-
 "questionably I shall, I do think there would be something very
 "objectionable in continuing that suspension until Dr. Williams re-
 "cants, and so by means of the deprivation of income, and of
 "exclusion from his living, force a recantation which may in reality
 "not come from the heart, but be made merely for the sake of

“recovering those advantages and privileges which a recantation only
“could give. I have a great objection to make any Decree, or pass
“any Sentence, which would place any Clergyman of this Church
“under that temptation, to make a false recantation of his error.

“The sentence I shall pronounce is this,—and it is in the hope
“that it will be sufficient to warn Dr. Williams, with his ability and
“learning, of the error he has committed, so that when he carefully
“considers all the proceedings, it may produce all the beneficial
“effect that can be obtained.”

It is very evident that if this principle be admitted, no declarations of belief, involving, if not made, the loss of privileges, should be required of any; for no doubt such declarations when required are temptations to untruthfulness. Nevertheless, men do not deem it uncharitable or unwise to require from one another declarations in things affecting the security of their own institutions, national and social. It is only in the things of God that we find this wondrous considerateness and breadth of charity!

SECTION II.

On the Judgment pronounced by the Judicial Committee of the Privy Council.

LAMENTABLE as the consequences of Dr. Lushington's judgment are, and wide as is the door thereby opened to soul-destroying error, yet that judgment did exempt the Scripture from *part* of the degradation prepared for it; for Dr. Lushington forbade that the Scripture should be called "an expression of devout reason;" or that it should be termed "the written voice of the congregation." He forbade also that the guidance of the Divine Spirit vouchsafed to the writers of Holy Scripture should be spoken of as identical with that which was granted to Luther, or Milton, or to other ordinary Christians. This Judgment, however, has by the Court of Appeal been reversed.

Commenting on the passage in which Dr. Williams had spoken of the Bible as "an expression of devout reason," Dr. Lushington had remarked as follows:

"These are words which Dr. Williams puts into the mouth of Baron Bunsen. Dr. Williams does not reprobate the opinions so expressed. I think looking at the whole of the Essay, he approves and adopts them. This passage, if I correctly understand it, asserts an affirmative proposition, that the Bible is an expression of devout reason. Now is such a proposition in conflict with the

“Articles of Religion cited, namely, the sixth, seventh and twentieth?—for I disclaim referring to the passages of Scripture also pleaded.”

“The sixth Article declares that ‘Holy Scripture containeth all things necessary for salvation.’ I have held that these words necessarily imply the proposition that the Scriptures so far as the salvation of man is concerned, have been written by the interposition of the almighty power of God. With every desire to put upon Dr. Williams’ words a construction reconcileable with the Article, I must hold that to characterize without qualification the Bible as an expression of devout reason, is inconsistent with the doctrine that it was written by the interposition of God; which doctrine I have said, is an indispensable part of the sixth Article. It appears to me, that if the Bible in matters essential to salvation be declared to have emanated from Divine power, all suppositions inconsistent with that declaration are necessarily excluded. If it be God’s Word written, as said in the twentieth Article, it is not the expression of devout reason. Devout reason belongs to the acts and doings of man and not to the works of the Almighty.” *Judgment of Dr. Lushington, p. 19.*

On the statement that the Bible was “the written voice of the congregation,” Dr. Lushington observed thus:

“So far as my knowledge extends, there is not to be found in the Articles or in the Formularies a single syllable consistent with the assertion that the Bible is the written voice of the congregation. The doctrine of the Church of England is expressed in the twentieth Article, that the Bible is the ‘written Word of God.’ I hold the comparison with Luther and Milton to be erroneous; erroneous because the doctrine of the Church, in the Articles of Religion cited is, that the sacred writers wrote from the

“influence of a supernatural power to effect a given object, “clearly distinct from the ordinary operation of God’s “omnipotence on the minds of men in its ordinary course.”

“I am of opinion that the second and fourth passages “above quoted, according to the only construction I can “put upon them, are not to be reconciled with the Articles “of Religion cited. I hold that the sixth and seventh “Articles of Religion impose the obligation of acknowledg- “ing that the Bible, in matters essential to salvation, is “the written Word of God; [It is abundantly evident that the Articles and Formularies (see Collect for Second Sunday in Advent) and not merely those parts of Scripture that refer to matters essential to salvation, declare ALL Scripture to be written by inspiration of God] “that it was “written by the interposition of the Almighty, supernatu- “rally brought to operate. I hold that to declare the Bible “to be an expression of devout reason—to be the written “voice of the congregation, is a violation of the sixth and “seventh Articles of Religion. I think such positions are “substantially inconsistent with the all-important doctrine “imposed by law, that the Bible is God’s Word written.”
Dr. Lushington’s Judgment, p. 19.

On page 17 of Judgment Dr. Lushington observes :

“It has been said that the Church has not in these Ar- “ticles or elsewhere defined inspiration. It is no part of “my duty to define it, and I shall not attempt to do so ; “but I must put a construction upon the Articles, and I “hold that in the phrases ‘God’s Word written,’ and ‘the “Holy Scripture containeth all things necessary to salva- “tion,’ is necessarily implied the doctrine that in all “matters necessary for salvation, the Holy Scriptures “emanated from the extraordinary and preternatural in- “terposition of the Almighty—the special mode and limit “unknown to man. It is true that all good gifts spring

“from the same source—from the power and will of the
“Almighty—but the gifts of genius or of mental power,
“even in a greater degree than is common, the gifts of
“any faculty of mind or body in unusual excellence, the
“existence of these qualities in the highest perfection
“overleaps not the ordinary course of human affairs, and
“is plainly to be distinguished from the special inter-
“position of God, which is necessarily implied in these
“Articles as the cause and origin of the Scriptures. I
“must hold, therefore, that any Clergyman who advisedly
“maintains, whether in direct or indirect language, that
“the Holy Scriptures proceed from the same mental powers
“as have produced other works, or vice versâ, even with
“the qualification that these powers in the one case and
“in the other differ in degree, impairs the Divine autho-
“rity of Holy Scripture, does in fact maintain that the
“Bible is not God’s Word written, but is the work of
“man, and thereby contravenes the sixth and twentieth
“Articles of Religion.”

What can be more just than this decision? But does not the same course of reasoning that leads to this conclusion necessitate our saying also that the Articles condemn any Clergyman who charges untruthfulness upon any part of that Bible which the Articles pronounced to be *as a whole* “Holy” (that is “of Divine origin”) and “Canonical” (that is “of Divine authority”)? The Articles avowedly apply the terms “Holy” and “Canonical” to ALL the Books of the Old and New Testaments, whereby the truthfulness of those Books is asserted as to *all* the subjects of which they treat: for it would be absurd to say that any book or collection of books that were sometimes true, and at other times false, could be pronounced as a whole “Holy” and “Canonical.” Let Dr. Lushington’s just and necessary definitions be adhered to faithfully,

[see preceding chapter] and Dr. Williams would stand condemned on almost every point on which he was charged. It might not indeed have been competent for the Court of Appeal to rectify such parts of Dr. Lushington's Judgment as were not formally presented to them; yet they might have confirmed his sentence on the points presented, have sanctioned the principles on which that sentence was founded, and expressed their regret that those principles had not in every case been consistently applied. But the Court of Appeal did no such thing. They were otherwise minded. So far from wishing to extend the scope of Dr. Lushington's sentence of condemnation, they determined to quench it altogether.

Their Judgment is one of the most extraordinary that the annals of judicature supply. In reading it one cannot but be surprized that the definitions and arguments of Dr. Lushington should be passed over, virtually unnoticed. If his arguments are capable of refutation, why are they not refuted? Supreme Courts in setting aside the decisions of inferior tribunals, are commonly accustomed to show the fallacy of the arguments by which those decisions have been sustained. If Dr. Lushington's definition of the sense in which the Articles use "Holy" and "Canonical" be wrong, let it be *proved* to be wrong. Let just and accurate definitions be established. Let every false argument be exposed; and let other arguments plain, lucid, and irrefutable be given. No amount of vigilance, or care, or labour can be too great for a cause like this, for its importance transcends conception. The argument that Dr. Lushington has founded on the meaning of the word "devout," seems to a plain mind, to be conclusive of the point at issue. Why has not that argument been refuted?

Let us again consider that argument, bearing in mind that the Court of Appeal lay down as one of their prin-

ciples, that the "plain grammatical" meaning of words must be taken. Now what is the plain grammatical meaning of "devout?" It indicates, and can only indicate the relation of an inferior to a superior. Therefore it is a word incapable of application to God; for God neither renders, nor owes *devotion* to any. He is the one supreme and only wise God. Consequently, he who affirms that Scripture is the expression of "*devout reason*," does thereby ascribe it to a source other than God. This is a "*conclusion directly involved*" in Dr. Williams' assertion, and for conclusions "*directly involved*," the Court allows that he is responsible. That which "*devout reason*" expresses is one thing, and that which God speaks is another: and the Articles affirm the Scripture to be "God's Word written," and therefore not the utterance of "*devout reason*." Such was Dr. Lushington's argument. Has it been answered? No: for it is unanswerable.

The English Reformers were not faultless; but certainly they were neither fanatics nor enthusiasts. They were wont to demand evidence for that which they accredited. When, for example, Rome claimed authority for the Apocryphal Books and for Tradition, they tested the claim, and rejected it. They deemed it madness to say with the Romanist that Popes or Councils could speak or judge with the authority of the Holy Ghost. They utterly denied the continuance of authoritative inspiration even in the *true* Church, how much more in the false! They maintained that such inspiration ceased with the Apostles, when the Canon of Scripture closed. The accrediting as divinely authoritative any thing that might come from a Pope or a Council, or from a German or Coleridgean mystic, or even from the holiest of true Christians, they would have deemed an act of fatuity as well as sin. They would have said, If there be Apostolic authoritative inspiration,

where are the *signs* thereof? Where are the attesting *miracles*? Where also is the accordance with Holy Scripture in doctrine and in conversation?

But to acknowledge that inspiration, in its true and proper sense, ceased with the Apostles, suits neither the Neologian, nor the Romanist, nor the fanatic: for the necessities of their respective systems demand that their authorities should be elevated into co-equality with the Apostles and Prophets.

Rome, of course, must assert the continuance of authoritative inspiration, for without it what becomes of the decrees of her Popes and Councils, her infallibility and such like? No one who, on any grounds whatsoever, asserts the continuance of an authoritative inspiration, like to that of the Apostles and Prophets, or in any sense authoritative, could own the Scripture as *alone* authoritative. And no one who owns the Scripture as *alone* authoritative, could own the continuance in the Church of authoritative inspiration. Therefore, seeing that the Court of Appeal admit and assert *on Dr. Williams' behalf*, that he does affirm the continuance in the Church of the same kind of inspiration as was vouchsafed to the writers of Scripture, it follows that Dr. Williams is by the Articles condemned. For the Articles pronounce the Scripture to be *alone* authoritative, and this they could not have done, if they had recognised the continuance of authoritative inspiration. Take from Protestantism the doctrine that Apostolic and authoritative inspiration did with the Apostles cease, and you take from it its foundation. What do we find in the nineteenth Article? "As the Church of Jerusalem, Antioch, and Alexandria have erred, so also the Church of Rome has erred, not only in their living and manner of ceremonies, but also in matters of faith." And again, in Article xxi.: "General Councils

may err and sometimes have erred wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they are taken out of Holy Scripture." How could the framers of the Articles have written thus—how could they have exalted Scripture into this supremacy over Churches and Councils if they had believed that the same authoritative inspiration that was granted to the writers of Scripture was continued through every age, and was to be found in Luther and Milton, and every one else who might be supposed to possess "devout reason"? The Reformers admitted no such thing. They admitted it neither of Churches nor of Councils; neither of Convocations nor of individuals; neither of pretended Christians nor of real Christians. They would have counted the notion profane—destructive alike to God's honour and to His people's peace. It would be destructive to God's honour, for it would drag down His holy Word from its supremacy: it would be destructive of His people's peace, for how could they ever rest, how could they ever be sure of attaining Truth, if daily they were presented afresh by all those who had, or pretended to have, "devout reason," with ten thousand new and doubtless conflicting rules,—all of which must, on this hypothesis, be accepted as authoritative? In that case, I think, we should somewhat dread coming into contact with any one reputed to possess "devout reason," for we should be reasonably unwilling to multiply our masters; nor would it be very apparent why our own "devout reason" might not be as worthy of regard as that of another. Would the Lord Chancellor be willing to admit that every clever, honest citizen in the realm has, in virtue of his integrity and cleverness, authority to make ordinances binding on the nation? This is not one whit more absurd than to affirm that any one who

has "devout reason" has a title to speak with authority—authority equal to that of the inspired writers of the Word of God. Alas, how could I ever understand, much less obey the utterances that "devout reason" would every moment multiply around me. It is no wonder that Dr. Williams should take refuge in his "verifying faculty." *That*, no doubt, opens a door of escape and an effectual one. For it nullifies utterly all external authority, and makes every man an authority to himself. It is something higher and better than "devout reason"—higher and better than that from which, according to this theory, Scripture comes. What it pleases each possessor of this "verifying faculty" to believe, he believes; and what it pleases him to reject, he rejects. Suffioient liberty this! It certainly secures to men the advantage (if advantage it be) of becoming "as the fishes of the sea, as the creeping things that have no ruler over them." Yet we afterwards read of those fishes being caught in a drag-net, and a terrible drag-net too. If this be the end sought after—*ταγαθον ὃ πάντα ἐπικρατεῖ*, we in this country are certainly in a fair way for reaching it. For if the Clergy are to be permitted to teach (and by the recent judgment they *are* permitted) the continuance of the same kind of inspiration as was granted to the writers of Holy Scripture, and to ascribe such inspiration to the possessors of "devout reason," and to magnify the supposed "verifying faculty" into the place of God, we have opening made for any and every form of error to enter which the morally diseased hearts of fallen men may choose, under Satan's guidance, to imagine. The Babel of confusion that must follow, one can well conceive. But it will not be of long duration. It will be stilled by the dread and mighty voice of one who shall command that all who will not worship him "shall be killed;" and "all shall worship him

whose names have not been, from the foundation of the world, written in the book of life of the Lamb that hath been slain." Rev. xiii. And they shall worship the devil too. This is the end to which the "verifying faculty" will bring. But I turn to another subject.

The doctrine of Propitiation by sacrificial substitution, was justly regarded at the Reformation as the key-stone of Christianity. Without this the Bible could have revealed no salvation; for, apart from sacrificial substitution, Christ could not have been a Saviour. Justification through faith, on account of Christ (*per fidem propter Christum*, or *propter meritum Christi*) were words of no ambiguous meaning either to the Reformers or to their adversaries. They were words well understood in all their bearings and connexions. Propitiation (*ἱλασμος*) in the language of the Reformers, denoted not, as Dr. Williams says, a "recovery of peace of heart," but that one appeasing, satisfying oblation which Christ on the Cross once and for ever offered unto God. Justification was not with the Reformers what it is with Dr. Williams, "a verdict of forgiveness upon our repentance, and of acceptance upon the offering of our hearts:" on the contrary, they affirmed that it was a judicial declaration on the part of God that He accounts believers righteous before Him solely because of the merits of Another. This the Reformers explained in their writings, and this they briefly embodied in the words of the eleventh Article. "We are accounted righteous before God only for [*propter*] the merit of our Lord and Saviour Jesus Christ, by faith [*per fidem*] and not for our own works and deservings." In the Latin edition of the Articles the words stand thus: "*Tantum propter meritum Domini et Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur.*"

Now let us compare with this Article the words of

Dr. Williams: first, respecting "Propitiation;" and secondly, respecting "Justification." Dr. Williams writes as follows:

"If our philosopher [Bunsen] had persuaded us of the "moral nature of Justification, he would not shrink from "adding that Regeneration is a corresponding giving of "insight, or an awakening of the forces of the soul. By "the Resurrection he would mean a spiritual quickening. "Salvation would be our deliverance, not from the Life- "giving God, but from evil and darkness which are its "finite opposites. (ὁ ἀντικείμενος) Propitiation would be "the recovery of that peace which cannot be, whilst sin "divides us from the Searcher of hearts." *Dr. Williams as quoted by Dr. Lushington in Judgment, p. 24.*

On this passage Dr. Lushington passed Judgment thus:

"It is apparent that Dr. Williams is here speaking of "Justification, Regeneration and Salvation, as doctrines to "which he might give a peculiar construction—in other "words, the leading doctrines of the Church are adverted "to, and a meaning ascribed to them very different from "that usually received. In a similar way is the word "'Propitiation' used. Propitiation is by the thirty-first "Article of Religion the oblation by Christ finished upon "the Cross for sin. Dr. Williams declares it to be 'the "recovery of that peace which cannot be, whilst Sin divides "us from the Searcher of hearts.' Such may be a conse- "quence from Propitiation or the oblation of Christ, but it "is not Propitiation itself. I think such declaration is "inconsistent with and contrary to the thirty-first Article." *Dr. Lushington's Judgment, p.p. 24, 25.*

On the charge against Dr. Williams touching the doctrine of Justification, Dr. Lushington observed thus:

"The charge is, that Dr. Williams in the extract pleaded "did maintain that justification by faith means only the

“peace of mind or sense of Divine approval which comes
 “of trust in a righteous God; and that ‘justification is a
 “‘verdict of forgiveness upon our repentance, and of ac-
 “‘ceptance upon the offering of our hearts.’ It is said
 “that the doctrine so alleged to be set forth is contrary to
 “the eleventh Article of Religion,—on the justification of
 “man: ‘We are accounted righteous before God only for
 “‘the merit of our Lord and Saviour Jesus Christ by faith,
 “‘and not for our own works or deservings.’ I entirely
 “concur that such opinion set forth in the charging part of
 “this Article [of accusation] is contrary to, and inconsistent
 “with, the eleventh Article; but then the question remains,
 “is the charge preferred a fair representation of the pas-
 “age extracted? The passage is as follows:

“‘Why may not justification by faith have meant the peace of
 “‘mind, or sense of Divine approval, which comes of trust in a right-
 “‘eous God, rather than a fiction of merit by transfer? St. Paul
 “‘would then be teaching moral responsibility, as opposed to Sacer-
 “‘dotalism.’”

“The words are suggested by Dr. Williams as words
 “which Baron Bunsen might speak in reply to a charge
 “of using evangelical language in a philosophical sense.
 “But looking to the whole context, I cannot doubt that
 “Dr. Williams employs these words as a form of declaring
 “his own sentiments. He is therefore responsible for
 “them.”

“Then as to the construction of the passage. I think
 “the passage is repugnant to the eleventh Article; for in it
 “justification is not represented to be justification for the
 “merit of our Lord by faith, but is represented to be some-
 “thing distinct from it, namely, peace of mind, or a sense
 “of Divine approval, which comes of trust in a righteous
 “God. I think this construction is clear from the words
 “which follow, viz., ‘rather than from a fiction of merit

“by transfer.” These words seem to me to express an “idea wholly inconsistent with the eleventh Article.” *Dr. Lushington’s Judgment*, p.p. 26, 27.

Such was the Judgment pronounced by Dr. Lushington. Is it not just? Is not the argument by which it is sustained irrefutable? Yet it was summarily set aside by the Court of Appeal. It will be observed that the Court of Appeal says,—“even if Dr. Williams be taken to approve, &c.”* Therefore, we are allowed to assume that Dr. Williams does define justification by faith as meaning “the peace of mind, or sense of Divine approval, which comes of trust in a righteous God, rather than a fiction of merit by transfer.” Nevertheless, with this doctrine on his lips he is acquitted, and we are told that “it would be unjust to him to take his words as a full statement of his belief or teaching on the subject of justification.” Who wishes so to take his words? We are not concerned with statements that he has *not* made, whether full or partial: we have to do only with that which he has published, and to which he adheres. Dr. Williams has given us two propositions respecting Justification, one of which seems to be intended as a definition of Justification—the other, of Justification by faith.

As regards the first, Dr. Williams states that “justification” is “a verdict of forgiveness upon our repentance and of acceptance upon the offering of our hearts.” Now although “verdict” is not a word that properly denotes the sentence of a Judge pronouncing judgment, we will pass that over and take “verdict” as meaning “sentence.”

* The precise words are: “But, even if Dr. Williams be taken to approve of the arguments which he used for his supposed defence [of Bunsen] it would, we think, be unjust to him to take his words as a full statement of his belief or teaching on the subject of justification.” *Judgment of Judicial Committee in Weekly Reporter*. Vol. xii. p. 449.

Is it then true that "justification is a sentence of forgiveness *upon our repentance, and of acceptance upon the offering of our hearts?*" Observe the word "*upon.*" It is clearly used to indicate that our justification results from, and is founded on, our repentance and the offering of our hearts? Not a word, observe, is said respecting Christ, nor even respecting faith. How by any possibility can such a statement be made to agree with an Article that declares that we are accounted or reputed righteous before God *only* on account of (propter) the merit of our Lord Jesus Christ through faith (per fidem) and not on account of our works or merits. "TANTUM propter meritum Domini et Servatoris nostri, Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur." Dr. Williams' statement is, as Dr. Lushington rightly judged, in direct contravention to this Article. It is very obvious that they who affirm that we are justified *only on account of the merit of our Lord*, must be at irreconcilable variance with one who asserts that we are justified on the ground of, or as the result of "the offering of our hearts." And further, inasmuch as such offering of our hearts is unquestionably *a work*, and (on Dr. Williams' hypothesis) a work done before justification, his doctrine must be in direct opposition to the Article which declares that "works done before justification are not pleasing to God, but have in them the nature of sin." See Article xiii. "*On works before Justification.*"

Nor is Dr. Williams' second statement respecting justification *by faith* at all more in accordance with the Articles or with the Truth. He says: "Why may not justification by faith have meant the peace of mind or sense of Divine approval, which comes of trust in a righteous God, rather than a fiction of merit by transfer. St. Paul would then be teaching moral responsibility as opposed to sacerdotalism."

This sentence is so strangely worded, that I admit the

difficulty of determining with certainty what the grammatical connexion of the words is. The general sense, however, is plain, and quite sufficient for our present purpose. In the first place, it is quite clear that Dr. Williams considers "merit by transfer"—that precious truth which lies at the foundation of all our hopes, to be *in some sense or other*, "a fiction." Whatever be the grammatical connexion of the words, *that* is evident. Secondly, it is manifest that a definition of "justification" as used in the expression, "justification by faith" is given: and it is defined to be not a judicial sentence of God, attributing righteousness to the believer, nor a condition of righteousness attributed to the believer by such judicial sentence of God, but it is defined as meaning an inward condition of soul, viz., "peace of mind, or sense of Divine approval"—a definition of justification destructive of its true forensic sense, contradictory to the eleventh Article, and to the Homily on Justification, and repugnant to all that the Reformers ever wrote.

It might be sufficient to say this, but it would be scarcely fair to Dr. Williams himself thus summarily to dismiss the subject. In order to arrive at a just apprehension of his meaning we must compare his two definitions of justification together. In one place he defines justification as being a verdict or sentence, thereby retaining its forensic meaning: elsewhere, he defines it to be a state of mind, thus varying apparently his definition. His answer to this would, no doubt, be, that he varies it not at all; for that in the one case he is defining justification *per se*; in the other, justification by faith—that the first is a judicial sentence, the latter a state of heart. His system of doctrine, therefore, is this. When we repent and offer our hearts to God, God as being *righteous* pronounces a sentence of forgiveness and acceptance. This constitutes our justification *before Him*.

But further, when we trust in God as having pronounced this sentence, the peace that flows from such trust is justification by faith—a justification or peace that comes not from a mere phantasy of having merit by transfer through vicarious atonement, but from trusting in a righteous God, righteously owning the offering of our hearts—such offering having justly a value in His sight.

Such is the system. That it utterly sets aside salvation *by grace*, atonement, and every thing else that distinctively marks Christianity as revealed in the Scripture, is obvious. According to this system, justification by *faith* has nothing to do with our forgiveness or acceptance *before God*. We are forgiven and accepted upon our repentance and the offering of our hearts, and are so justified before God. Justification by faith comes when we believe that we have been so justified before God, so that faith has nothing whatever to do with our justification *before God*. Is this the doctrine of the eleventh Article? Are the words “before God through faith” (*coram Deo per fidem*) found there or not? Why then am I mocked by being asked to believe that the doctrine of Dr. Williams is in accordance with the eleventh Article? Moreover, the eleventh Article affirms that we are justified before God “ONLY on account of the merit of our Lord Jesus Christ.” Dr. Williams denies this, and says that we are justified “upon our repentance and the offering of our hearts.” And yet I am asked to believe that the statements of Dr. Williams do not contradict the Articles!!

Even then if we had not been told that the conviction that he has “merit by transfer” is, in the mind of every one who has such a conviction, a “phantasy,”—even if such an opinion as this had never been advanced* nothing

* It is in this way that Dr. Williams attempted in his defence to explain what he had said respecting “fiction.” See this further

can be more demonstrable than that the doctrine contained in the passages quoted is in direct contravention of the eleventh Article. Are we to be told that the eleventh Article does not affirm the doctrine of merit by transfer? "We are accounted righteous before God *not* on account of our own merits"—that is the *negative* statement. "We are accounted righteous before God *ONLY* on account of the merit of our Lord and Saviour Jesus Christ"—that is the *positive* part of the Article. And then it is added that we become connected with that Saviour's merit simply through faith—*per fidem*. Now I ask if these words do not teach the transfer of the merit of Christ to a believer, what words could be devised that would teach transfer? The Article tells me that I have no merit, and yet it tells me that I am justified before God on account of merit—merit found in our Lord and Saviour. If transference of merit be not here taught, what is it that is taught? Yet the judgment of the Court of Appeal has now made it lawful (though they admit that it may be somewhat unseemly) for any Clergyman to affirm that "merit by transfer" is a "fiction." He need not even resort to the contrivance by which Dr. Williams sought to soften the force of these words.*

referred to in following note. It will be seen that the Court actually allows to Dr. Williams more liberty as to this point than he ventured to claim for himself.

* Never perhaps was a more extraordinary judgment pronounced than the following. It is the judgment of the Judicial Committee of the Privy Council delivered through the Lord Chancellor. It is as follows: "The Eleventh Article of Religion which Dr. Williams is 'accused of contravening, states, 'We are accounted righteous before 'God only for the merits of our Lord and Saviour Jesus Christ, by 'faith, and not for our own works or deservings.' The Article is 'wholly silent as to the merits of Jesus Christ being transferred to 'us. It asserts only that we are justified for the merits of our 'Saviour by faith, and by faith alone.' [I have already shown the

It is vain to close our eyes to the consequences of the Judgments that have been pronounced. The feeble and imperfect barrier that Dr. Lushington's Judgment allowed to stand, has been utterly thrown down by the Court of

falseness of this statement. It does not only speak of justification *through faith* (per fidem). It also speaks of that "*on account of which*" (*propter quod*) we are accounted righteous, viz., the merit of our Lord and Saviour Jesus Christ, and opposes to this our own works and merits, and says that *not* on account of them are we accounted righteous. "*Tantum propter meritum Domini et Servatoris nostri, Jesu Christi, per fidem et non propter opera et merita nostra, iusti coram Deo reputamur.*" This is the first clause of the Article, and in it the instrumental place of faith as linking us to the merit of the Saviour is spoken of only *subordinately*. It is not *the* subject of *this* clause. In *this* clause the believer is told that he has no merits on which to ground a claim of justification before God, but that he is "*reputed righteous*" on account of the merit of Another. If I have no merits of my own and yet am "*reputed righteous*" on account of (proper) the merits of Another, is not this a transfer of merits? Yet I am told in this so-called "*Judgment*," that "*the Article is wholly silent as to the merits of Jesus Christ being transferred to us.*" It is certainly silent as to those merits being transferred to them that believe not, but I know not what words could be devised to give a testimony more clear and precise as to the transfer of the Saviour's merits to *believers*. If one did not know the ignorance that prevails as to the *true* doctrine of justification one might marvel that this point which is one of the most flagrant, if not the most flagrant, of the perversions of judgment in the "*Judgment*" has attracted so little attention. Why was it unnoticed in the Oxford protest?]

After having asserted that the Article is silent as to the transference of Christ's merits the Judgment proceeds: "We cannot say, therefore, that it is penal in a clergyman to speak of merit by transfer as a fiction, however unseemly that word may be when used in connection with such a subject. It is fair, however, to Dr. Williams to observe that in the argument at the bar he repudiated the interpretation which had been put on these words that the doctrine of merit by transfer is a fiction; and he explained fiction as intended by him to describe the phantasy in the mind of an individual that he has received or enjoyed merit by transfer." [Observe, even if the "transfer of merit" be spoken of as "a fiction" in the worst sense that can be assigned to "*fiction*," even then *no* sentence

Appeal. Technically it may be true that no judicial opinion has been expressed on "the Essays and Reviews" as a whole, but *virtually* a judgment has been pronounced, for in the extracts presented to Dr. Lushington and to the

of condemnation is to be pronounced. It may be "*unseemly*" in a clergyman to use such words, but he is not to be condemned for it. There was, therefore, really no need for Dr. Williams to endeavour to lessen the force of the expression. But what, after all, does the extenuation amount to? "Phantasy" cannot be predicated of the apprehensions of any one who apprehends what is true. Dr. Williams asserts that every one who enjoys peace of mind from the conviction that he is justified on the ground of the transfer of Another's merit, is deluded by 'a *phantasy* or *fiction*.' Why? Certainly because he recognises as the ground of his justification something that God has not made the ground of his justification, viz., the merits of Another. The comfort is a phantasy because that on which it is founded is according to Dr. Williams, something unreal. For if Dr. Williams were to admit that the doctrine of "transfer of merit" was a reality, he must admit that a soul that derived comfort from such a doctrine was not deluded by a phantasy. Therefore he does hold that the doctrine "of transfer of merit" is a fiction.]

The Judgment proceeds: "Upon the whole we cannot accept the interpretation charged by the promoter as the true meaning of the passages included in the fifteenth Article of charge, nor can we consider those passages as warranting the specific charge which in effect is, that Dr. Williams asserts that justification means only the peace of mind or sense of Divine approval which comes of trust in a righteous God. *This is not the assertion of Dr. Williams.* We are, therefore, of opinion that the Judgment against Dr. Williams must be reversed." *Judgment of Privy Council, Vol. xxii. p. 449 of Weekly Reporter.*

The Chancellor says, "*this is not the assertion of Dr. Williams.*" It is not difficult speaking *ex cathedra* to give forth an authoritative dictum like this. But we may be permitted to ask for some proof. Dr. Lushington has affirmed (and he has given his reason) that Dr. Williams *does* assert that wherewith he was charged. Is Dr. Lushington's Judgment to be thus summarily set aside without any reason being assigned for its rejection? Any one who examines the subject will be inclined to say that no reason could be assigned. Consequently, if set aside, it must be set aside *authoritatively—without reason.* And this has been done. Dr. Williams' words are,

Court of Appeal for judgment, the poison of the whole volume is contained. The very pith and sinews of neology are found in those extracts. By the permission accorded to use such words and advance such doctrines as are found in those extracts, a legalized standing in the Established Church of this country is secured for Neology. All its *essential* doctrines may be freely taught. Is this no triumph for Antichristianism?

The *immediate* effect in this country will probably be an increase of Romanism both within and without the pale of the Establishment. It could scarcely be expected that the Sacerdotal party within the Establishment, when they see what a non-natural interpretation of the Articles has effected for the Neologians, should be satisfied unless similar liberty were accorded to themselves. Accordingly, they intend no longer to submit to the restrictions they have hitherto endured. Some have avowed their purpose of teaching openly for the future things that they have hitherto taught indirectly, or in secret. If the Articles, say they, are not made binding upon others, why should they be made binding upon us? If it be a day in which

"Why may not justification by faith have meant the peace of mind, or sense of Divine approval which comes of trust in a righteous God, rather than a fiction of merit by transfer." Dr. Lushington says, and says most truly: "I think the passage is repugnant to the Eleventh Article, for in it justification is not represented to be justification for the merit of our Lord by faith, but is represented to be something distinct from it, namely, 'peace of mind, or a sense of Divine approval which comes of trust in a righteous God.' I think this construction is clear from the words which follow, 'rather than from a fiction of merit by transfer?' These words seem to me to express an idea wholly inconsistent with the Eleventh Article." *Dr. Lushington's Judgment*, p. 27. And Dr. Lushington is right. Whether you supply "from" before "fiction," or whether you read "peace of mind" rather than a fiction, &c., the conclusion is the same.

every bond is to be broken and every band loosed, we certainly will not be slow to avail ourselves of the universal license. Can we marvel at this resolve? The sacerdotal party had previously a firm footing in this country, and now it will receive into its ranks many, who, though not quite prepared to sanction its extreme pretensions, do nevertheless so dread the change that would come over society if brought under the negations of scepticism, as to be willing to accept instead, almost any form of ancient dogmatic theology; and that proposed by Rome is deemed the most respectable, and comes nearest to hand.

Yet the very activity and increase of the sacerdotal party will in the end contribute greatly to the strengthening of the influence of Neology. Who can tell the effect that the high pretensions and sophistical subtleties and exclusiveness of sacerdotalism in Oxford had in driving Arnold and others into the abysses of Bunsenism. Minds less discerning and less sensitive than that of Dr. Arnold, might well be disgusted by all that preceded and followed the production of Tract 90. Men of high natural conscientiousness, and sufficiently intelligent and self-possessed to distinguish between superstitious credulity and real faith—between trust in God and trust in the fictions of a pretended Church, are little likely to be satisfied either with the *past* or *present* path of Sacerdotalism. Such men, unless through God's grace they become real servants of the Truth, will certainly be tempted to rally round that new banner of rebellion which Rationalism has reared against the King of kings. Nor can it be doubted that the principles of Neologianism are far more in unison with the spirit of the age than the restrictiveness of Sacerdotalism. Neology is, in profession at least, wide and comprehensive. It is in every sense broad; desiring to exclude from the circle of its privileges none except convicted criminals or

the few insignificant sectarians who trace their origin to Calvin and Geneva. It is quite willing to welcome and honour Sacerdotalism itself, if it will only abate its exclusiveness.

Sacerdotalism, on the contrary, is narrow and restrictive to the very extreme of exclusiveness, and therefore must jar with the governmental arrangements of every country that, like England, treads persistently the path of Latitudinarianism. Think of England's course in India, in the Colonies, and in Ireland. Can England then, governmentally, look with complacency on the narrow exclusiveness of Sacerdotalism? And if its importunities should become excessive, will she not find in the energy and talent of the Neologian a ready and available ally? Moreover, it must be remembered that in this country society is emphatically utilitarian. Commerce has created in England a large and influential class who by means of their riches are fast becoming the great pillars of the State—the very key-stone of the political arch. Devoted to the acquisition of wealth, and to the advancement of the “material” interests of men, they eschew contention of every kind. Religious contention they especially abhor; and are, consequently, ready to surrender, or force into the background, every principle or doctrine that tends to gender strife. Looking on the Establishment as a mighty organ for securing social order; for diffusing education and ameliorating the condition of the people physically, they are willing and anxious to uphold it, provided that no religious party exclusively dominates, and that due subservience be enforced to the will of the State. As to Truth, they deem its attainment to be a matter too problematical, and of too uncertain value, to be for one moment compared with the advantage of quiet; for quiet promotes “material” prosperity, whilst too close adherence to Truth leads to aggressiveness and

conflict, whereby progress is impeded. To men with thoughts like these, the breadth and comprehensiveness of Neologianism must be far more welcome than any system of exclusiveness. There can be little doubt, therefore, that Neologian Latitudinarianism has attained in this country a standing that it will retain until it be swallowed up in the black vortex of matured Antichristianism. At present, both Romanism and Neology may be said to have attained a recognised standing in the Established Church of this country—I say *recognised* standing, for when any have assumed a position and no effectual attempt is made to displace them, we may regard their standing as recognised. That which authority refuses to silence, it must be held to sanction.

It is indeed marvellous that they who fear God and reverence His Word, should remain passive and inert whilst these things are being accomplished. The blessed truths of the Reformation are being cast to the winds, and the Bible has by the recent Judgment of “the highest Court which can exercise ecclesiastical jurisdiction in this realm,” been deprived of that place of honour which in this country has for ages been assigned to it as the infallible witness of Truth. And yet no great united effort is made to stop the progress of governmental Apostasy. Mere protestation is not action. It seems strange and very sorrowful, that the Churches of Scotland and the Wesleyans, and the various evangelical Churches and organisations throughout the Empire, should witness this *national* degradation of the Word of God, and this installation of Infidelity and of Popery into the high places of the Establishment, and remain passive. Could they not unite and demand the reversal of this “Judgment?” The circumstances that called forth the Confession and Protestation of Augsburg were not so dark and threat-

ening as those that now surround us. Yet there is no confederated action. "Public opinion" whose influence is so much vaunted, is dormant here; nor is any effectual attempt made to arouse it. The desire for united action in the Truth seems departed even from the Truth's own servants: nor does any hope seem left of arresting, even temporarily, this onward movement of Apostasy. Christians—true, real Christians are so little aware of what is written in the Scripture respecting the close of the present dispensation—so little aware that "an hour of temptation is coming on the whole world to try them that dwell upon the earth"—so little instructed in that which the Scripture teaches respecting Antichristianism and Antichrist, that they ignore the most evident signs of the approach of that Apostasy of which he is to be the embodiment and head. Ignorant of what the Prophets have spoken respecting the closing hour, they speak of the darkness which they cannot deny to be ominously deepening, as if it were a mere momentary gathering of black it may be, but temporary clouds, soon to give place to lasting brightness.

Among the servants of Christ there are of course none so nearly interested in these questions as the evangelical Christians who continue within the pale of the Establishment. Would to God that they might have grace to look with a clear and steady eye upon the circumstances of the hour. Surely if they have heretofore clung to the hope that the work commenced at the Reformation would be perfected by remaining corruptions being removed and errors rectified, they must now see that the hope was fallacious. They have over them an iron ruling power that is resolved not only to protect old errors, but to introduce new.

For the intervention of God's mercy and power at the

time of the Reformation, there are millions who in eternity will bless His holy name for ever and ever. But the Reformation was checked in its outset. Even if the revision of doctrine had been more complete than it was, yet revision of doctrine (vitally important as it is) is not the only thing needful when an attempt is made to recall from darkness to paths of separateness and light. The manner in which the doctrines of Truth are used and *applied* is a question no less important than the maintenance of the doctrines themselves. No one who knows the Gospel of the grace of God can read the first eighteen Articles of the Church of England, without being struck by their simplicity and excellence. But Christian truths belong to Christians. To apply to the unbelieving world truths which belong only to them who, being justified by faith, have peace with God, is deception. It is an attempt to effect that which our Lord has forbidden. A new patch is not to be sewed on an old garment: new wine is not to be put into old bottles. If, at the Reformation, the true servants of Christ had had sufficient light, and sufficient power, to search out and extirpate all Popish leaven; if they had been permitted to send into the dark parishes only those who were really, by God's Spirit, qualified to teach and to preach; if the attempt to allure, or to force the unconverted into the assumption of a Church-position had been abandoned; if the unconverted had been assembled in order to hear the Gospel of the grace of God, and distinct meetings held for the further instruction of those who credibly professed the name of Christ; if none but those who made such credible confession had been baptized and gathered around the Table of the Lord; if godly discipline, such as the Apostle enjoins to the Corinthians, had been there exercised; if the great principle that the law of the Church is contained in the Bible alone had been practically

carried out, and the work of the Church, through her ministers, had been acknowledged to be, not legislation, but administration ; if the Spirit of God had been owned by seeking to recognise as ministers those only whom He had qualified to minister ; if it had been remembered that His gifts are diverse, and that every evangelist is not necessarily a pastor, and teacher ; nor every pastor or teacher, an evangelist ; if the Apostle's charge to Timothy to commit the truth that he had himself received, "to faithful men suited or qualified to teach others," had been taken as the only means for the perpetuation of true ministry ; if such perpetuation had been recognised as dependent on God alone, and beyond the scope of any power that had been committed, even to the Apostles ; and if secular rulers, *as such*, had been admitted to no place of headship or rule, or authority in the Church of God ; if all these things had been remembered and acted on, the Reformation in England would have been a Reformation indeed. But, alas, how different its history ! The secular power demanded a place of sovereignty, and it was accorded by those who, as to all things connected with Truth and order *in the Church*, owned allegiance to another Head. And what was the result ? No sooner did any seek after increased purity of practice or of doctrine, than they were repressed and persecuted. Think of the treatment of Bishop Hooper. Think of the Non-conformists and their sufferings. Chains, hunger, misery, death, became their portion. But the persecution of the Protestant Non-conformists was not unpunished. It was followed by a season of deep spiritual gloom. Indeed, until near the time of the French Revolution (when as if to stem the tide of blasphemy thence originated, Whitfield and others were raised up to proclaim afresh the Gospel of the grace of God) the condition of England generally

was one of intense spiritual darkness. Since the days of Whitfield much increase of most precious light has been mercifully vouchsafed to the Christians of our land: but our *collective* condition has not improved. The Bible, even when truly owned as the Word of God, has not that place of actual supremacy over our thoughts and ways which God claims for it. Consequently, throughout a large mass of active Christianity, disorder and confusion reign. In the meanwhile, in the mere professing Church, Sacerdotalism and Infidelity give by their contests an opportunity to the secular power to interfere as arbiter: an opportunity of which it is not slow to avail itself, and the present Judgment is one of the results. A world-wide platform is being established; and Evangelicalism may, if it please, take its stand thereon, by the side of Sacerdotalism, and Neology, and form *with them* a so-called Church; and receive *with them* like honour. Will the servants of Christ be content with this position? Will they own such a confederation? Questions far, far, less extensive than these have, in former times, caused martyrs to seal their testimony by their blood.

A P P E N D I X A .

Note on Mr. Wilson's Rejection of the Doctrine of Eternal Punishment.

IN the foregoing observations, I have confined myself to the Judgment pronounced by Dr. Lushington and the Committee of the Privy Council *on the Essay of Dr. Williams*; and therefore have not referred to another most important question that was made very prominent in the Judgment of the Council, viz., the denial of the doctrine of eternity of punishment—that denial being found, *not* in the Essay of Dr. Williams, but in another written by Mr. Wilson, who is also a clergyman, and whose case formed the subject of a separate trial. The tests having been, as in the case of Dr. Williams, relaxed, Mr. Wilson also obtained a ready acquittal.

Holiness and justice are as much attributes of God as love. He may be pleased, in the riches of His wisdom and grace, to find a way of manifesting His love toward sinners without compromising His righteousness, and this He has done: but as it pertains to Him alone to devise the method, so He only is competent to declare what that method is, and what are the consequences of rejecting it. He has revealed that the only means of deliverance from the wrath to come is faith in a substitutional *wrath*-bearer, and He has declared that they who reject this one way of reconciliation, must themselves meet His wrath and bear it for ever and ever.

Few, I believe, reject the doctrine of everlasting punishment without also manifesting a tendency, and more than a tendency, to reject the doctrine of Christ being in any real sense, a wrath-bearer. The same habit of mind that refuses to bow to the plain declarations of Scripture respecting everlasting punishment, finds equal difficulty in recognising that such passages as Ps. xxii. 14, 15, reveal the action of God's hand in bruising the Son of His love—"I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." Can we wonder that they who scorn the salvation thus provided for them through the sufferings of the Holy One, should themselves be left to experience that eternity of wrath, of which God has warned them, and from which He has sought to deliver.

When we read in Matthew xxv. 46, "These shall go away into everlasting (*αιωνιον*) punishment, but the righteous into life everlasting" (*αιωνιον*) are we to believe that in these two conjoined clauses, the same word "everlasting" varies in its sense? Are we to say that in the last clause it means never-ending duration, but in the former not? Surely if language be subject to such arbitrary variations as this, it must cease to be useful as a medium of instruction, for if the contextual association of words affords no indication of their meaning, to what else are we to appeal? Are the varying fancies of each individual reader to be our guide? In the passages in which we read of "the everlasting God" (Rom. xvi. 26.)—"who liveth for ever and ever" (Rev. xv. 7), and of "everlasting life," and of "everlasting punishment," our thoughts are in each case called away from this sublunary sphere, and consequently, we have to attach to these expressions, that sense which

they *must* bear in that world which stands in emphatic contrast with the present, as being one in which transitoriness of existence is unknown.

Some, indeed, admit that the punishment spoken of in Matthew xxv. is "everlasting," but say that the punishment indicated is to be *annihilation*—a punishment not involving infliction of torment, but simply deprivation of blessing. The annihilated, they say, will lose the life, glory and blessing prepared for the righteous, and *so* be punished; but that by ceasing to exist, and therefore to feel, they will be incapable of torment. Now, in the first place, this system requires us to admit that the soul of man is perishable—a doctrine which even the Pagans hesitated, and in many instances refused, to maintain. Further, this doctrine is at utter variance with the words of our Lord when He says: "where their worm dieth not, and the fire is not quenched," as likewise with Rev. xx. 10, where we find the words, "tormented day and night for ever and ever." "Torment" is not annihilation: it is a word that necessarily implies existence and feeling: nor does a "never-dying worm," and "fire unquenched," imply either the extinction of the instrumental means of the torment, nor the cessation of feeling in those who are tormented. Why should the fires of torment be declared to be *unquenched* fires if there were none to be subjected to the power of their burning? In these and in like questions, are we to become judges of God, or are we to bow with implicit subjection to the declarations of His Word, and to say, Shall not the Judge of all the earth do right? He shall be justified in His sayings, and overcome when He is judged. (Rom. iii.) It is no less a sin to alter or to conceal that which He has revealed respecting His judgments, than to alter or conceal that which He has written concerning His love.

In the case of Mr. Wilson, as in that of Dr. Williams,

the Court refused to try the question submitted to them, *by Scripture*. Their province, they said, was merely to determine whether such of the standards of the Church of England as were affirmed in the pleadings to have been violated by Mr. Wilson, had been violated. The passages quoted were, first, from the Catechism, where the child is taught that in repeating the Lord's Prayer he prays unto God "that He will keep us from all sin and wickedness, and from our ghostly enemy, and from *everlasting* death." Also the Commination Service: "O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels:" and also the Athanasian Creed, "they that have done good shall go into life *everlasting*: and they that have done evil into *everlasting* fire." No one who knows the sentiments of the Reformers can for a moment question that they understood the word "everlasting" in its proper sense, and sanctioned its use in the passages just quoted in order that the doctrine of everlasting punishment might be unequivocally taught in the Formularies of the Church of England. Yet the Chancellor, speaking as the organ of the Committee of the Privy Council, says: "We are not required, or at liberty to express any opinion upon the mysterious question of the eternity of final punishment further than to say, that we do not find in the Formularies to which the Article [of charge] refers, any such distinct declaration of our Church upon the subject as to require us to condemn as penal, the expression of hope by a clergyman, that even the ultimate pardon of the wicked who are condemned in the day of judgment, may be consistent with the will of Almighty God."

"The Lord Chancellor," says Dr. Pusey, "has as far as
"in him lies, poisoned the springs of English justice for

“ages in all matters of faith. Not only has he done this
“in his own person, but he has virtually ascribed the same
“trickery with words to our Redeemer Himself; for he
“averts that the word ‘everlasting,’ as used in the Athana-
“sian Creed, is to be taken with the same ambiguity of
“meaning, as ‘learned men’ have taken it in the Gospels.
“In other words, because heretics have affixed a non-natural
“meaning to our Lord’s words, therefore it is to be ruled,
“that our Blessed Lord, when revealing the final issue of
“our state, of trial here, used the selfsame word in the self-
“same sentence, once in its natural, once in a ‘non-natural’
“meaning. ‘These shall go away into everlasting punish-
“ment; but the righteous into life eternal.’”

“On such a system of interpretation, no one could be
“found guilty of any charge, except Almighty God of the
“one sweeping charge, that He either did not reveal Him-
“self to His creatures at all, or like the Pythian Oracle,
“used ambiguous terms, which may be taken any how,—
“until the Day of Judgment.”

“Yet further, the Lord Chancellor laid down the princi-
“ple, that a word, whose meaning was not laid down in the
“formularies themselves, might be taken in any sense of
“which it was capable. But since Theological terms, not
“only in our formularies, including the Creeds, but in Holy
“Scripture also, are used in their known Theological sense,
“and, being known, are not defined (for men define what
“is really ambiguous, not what is known), then it follows,
“that every word may be taken in a non-natural sense.
“And this has a direct practical bearing on the misbelief
“of the present day, because it is an avowed plan, ‘to win’
“ (as it is said) ‘new senses for received Theological terms,’
“i.e. to take them in ‘non-natural’ meanings; so that, in
“this new Babel-din of Theology, every one is to be able
“to veil his meaning at least from the understanding of
“human justice.”

"These are the principles to which the present Lord Chancellor stands committed; this is the injustice, which by those principles he is held bound to measure out to the English Church: this the profanation of justice, which he stands pledged to counsel to the Supreme temporal authority of this realm." *Preface p. 12.*

"This choice" (I continue to quote from Dr. Pusey) alone stands before us. Either, as heretofore, men's consciences must restrain them from taking obligations upon them, which it is a burden to discharge, from pledging themselves to read, as God's Word, what they believe to be the word of man, and from uttering to God, as the truth of God, what they take upon themselves to pronounce to be alien to His Nature;—either the consciences of the Clergy must conform themselves to our Prayer Book, or we must be prepared for the claim that prayers should be disused, whose natural sense men shall be allowed to disbelieve, and therewith that the faith, which those prayers express, should be obliterated."

"The present stage is but a stepping-stone. Will the Church of England require that the Court which has shown itself so partial, so dishonest, which, had it been a matter of human property, would not have dared so openly to profane justice, should be reformed? or will it acquiesce in such unprincipled principles, as the Lord Chancellor enunciated in its name? If it does, every attempt to require that the Clergy should not deny what they profess to God and man that they believe, must throw open a fresh article of the Creed. It must have been in irony, that one, advocating recently the abolition of subscription, proposed that errors as to doctrine should be left to Courts of Law.* It would be curious to see, what denials of

* The present Dean of Christ Church. [Liddell.] In Macmillan's Magazine.

"truth he would think to be errors, or likely to be condemned. Mr. Wilson, who does not think it essential to any National Church, that it should be Christian, speaks of the 'meshes of the law' which requires subscription, as 'too open for modern refinements,' and teaches how to evade the statements as to the faith, without directly impugning or contradicting them. The Lord Chancellor follows his lead, and teaches how every statement of faith may be evaded, if only the old words be kept, and new meanings affixed to them."

"Is then the Church of England to be really a mere arena for jugglers' tricks, sporting with the meanings of words, as if there were no truth, no faith, no Word of God, no God, to whom men are responsible? If it is not to be such, the course must be arrested at once. The principles enunciated by the Lord Chancellor would make Articles, Creeds, Prayers, Scripture, a mere superficial mirror, in which any one, instead of seeing the truth of God, is to see only the reflexion of his own mind. As he looks in to them, so are they to look out to him. Let men bind themselves not to give over, but to continue besieging the House of Parliament by their petitions, and beseeching Almighty God in their prayers, until they shall obtain some security against this State-protection of unbelief. Better be members of the poorest Church in Christendom, which can repel the wolves which spare not the flock! than of the richest, in which the State forces us to accept as her ministers, those whom our Lord calls 'ravening wolves.' Withal see we to it, that we pray God earnestly day by day to stem this flood of ungodliness, and to convert those who are now, alas! enemies of the faith and of God." (*Preface* * p.p. 18, 19, 22.)

* See "Case as to the Legal force of the Judgment of the Privy Council in *re Fendall v. Wilson*;" by Rev. E. B. Pusey, D.D.

APPENDIX B.

Doctrine of the English Reformers on Baptism.

AN attempt has been made to justify the *non-natural* interpretation of the Formularies in the case before us, by reference to the decision of the Privy Council in the case of Mr. Gorham, when, it is argued, a *non-natural* interpretation was put upon certain passages in the Prayer Book, in order to retain in the Church those who refused to admit that regenerating grace is necessarily bestowed in Baptism: why, then, it is said, should not a *non-natural* interpretation be put on the other parts of the formularies in order to retain the Neologian party in the Church?

There is a certain plausibility, perhaps, in this argument: but it will not bear a moment's examination.

In the first place, the questions are not parallel. As regards the sacraments, the question in dispute is, whether the language used respecting them, both in Scripture and in the Formularies, is, or is not, *symbolic*. Is Baptism a *symbolic* washing away of sin, or an *actual* washing away of sin? In the Lord's Supper, in eating the bread, do we eat the *symbol* of the Lord's body, or do we *actually* eat His body? Is the language used of such eating or washing to be understood symbolically, or literally?

Now, inasmuch as no one can pretend that any question

about symbol or figure can be raised respecting such parts of the Articles and Formularies as have been cited in the case before us, the questions are not parallel. No figurative meaning is supposed by any one to attach to the words, "Dost thou unfeignedly believe all the Canonical Scriptures of the Old and New Testament?" All agree that the words are to be understood literally.

But further: I suppose that no one, even in these days of reckless assertion will pretend that the statements of Dr. Williams and Mr. Wilson are not diametrically and essentially opposed to the sentiments of those Reformers from whom the Articles and Formularies proceeded. Does any one doubt that, if the Reformers could rise from their graves and themselves interpret the Formularies by them sanctioned, Dr. Williams and Mr. Wilson would be condemned? Unquestionably the Reformers did by their Formularies intend to exclude such as hold the opinions of Dr. Williams and Mr. Wilson. If, therefore, there had been any point on which the language seemed uncertain, the *animus imponentis* (and of this there could be no doubt) should have been scrupulously regarded.

That it was the design of the Reformers to condemn and to exclude those who impute falsehood to the Word of God, is beyond a question. But is it equally certain that they intended to condemn and exclude those who taught that Baptism does not *actually* regenerate? Unquestionably not; for in that case they would have condemned and excluded themselves.

No one of impartial judgment can read the following quotations from Bullinger and affirm that the doctrine of Baptismal Regeneration could be accredited by those who sanctioned and enforced the doctrines taught by Bullinger. The fifth book of Bullinger's "Decades," from which the following extracts are taken, was received in England in

1551; and in the next year Cranmer after having previously sanctioned the publication of Bullinger's "Tract on the Sacraments," invited Bullinger to England to "devise the means by which in England, or elsewhere, there may be convoked a Synod of the most learned and excellent persons, in which provision may be made for the purity of ecclesiastical doctrine, *and especially for an agreement upon the Sacramentarian controversy.*" (Cranmer's Works ii. 431. Parker Society.) And thirty-five years later, in 1586, an order was issued entitled, "Orders for the better increase of Learninge in the Inferior Ministers, and for more diligent Preachinge and Cathedisinge." This order was introduced by Archbishop Whitgift, and is as follows:—"Everie Minister, havinge cure and beinge under the degrees of Master of Arte and Bach. of Lawe, and not licensed to be a publike preacher, shall, before the second daye of Februarie next, provide a BIBLE and BULLINGER'S DECADES in Latin or Englishe, and a paper booke; and shall everie daye reade over one chap're of the Holie Scriptures, and note ye principall contents thereof brieflie in his paper booke; and shall everie weeke reade over one sermon in the said Decades, and note likewise the cheife matters therein conteyned, in the saide paper. And shall once in everie quarter, viz. within a fortnight before or at the ende of the quarter, shewe his said note to some preacher neere adioyning, to be assigned for that purpose." *Gorham's Gleanings* p. 497.

Nothing therefore can be more evident, as Mr. Gorham observes, than "that the selection of the DECADES of Bullinger, as the only Examination Text Book, besides the Bible for the inferior Clergy—and that by the whole bench of Bishops assembled in Convocation, is a clear proof that the Church of England deemed Bullinger's doctrines to be

generally in accordance with her own, in the judgment of the Prelates of that day.”*

The doctrine of Bullinger on Baptism will not be doubted by any who read the following extracts. They are taken from the fifth book of his *Decades* :—

EXTRACTS FROM BULLINGER.

“The Lord, doing after the manner of men, hath added signs of His faithfulness and truth, in His everlasting covenant and promises of life; the Sacraments, I mean, wherewith He sealed His promises, and the very doctrine of His Gospel.” *Bullinger's Decades as quoted in Gorham's Gleanings, p. 249.*

“If any should go obstinately to affirm, that the sign in very deed is the thing signified, because it beareth the name thereof, would not all men cry out that such a one were without wit or reason, and that he were to be abhorred by all means as an obstinate brawler? Those, therefore, that are skilful in the things, understand that that is and hath been Catholic, received of all men, and also sound to wit, that the signs do borrow the names of the things, and not turn into the things which they signify the Apostle, speaking of Baptism, saith, ‘We are buried with Christ by Baptism into His death.’ He doth not say, ‘We signify the burial;’ but he doth flatly say, ‘We are buried.’ Therefore he calleth the Sacrament of so great a thing, no otherwise than by the name of the selfsame thing.” *Ibid.*

“The common sort of priests and monks have taught, that the Sacraments of the new law are not only Signs of grace, but together

[* “These Orders were introduced by Whitgift into the Upper House of Convocation, in its 13th Session, December 2nd, 1586; they were transmitted to the Secretary of State for the Queen’s information (and possibly approval, though it is not recorded) in January, 1587; on the 10th of March, in that year, in the seventh session of the same Convocation by prorogation, the Prolocutor of the Lower House ‘prayed that they might be read, which was done, and then the Archbishop exhorted the Clergy to do their duty.’ On, or about the 27th of March, they were registered at Lambeth; in the course of the summer they were transmitted to the several Dioceses; and in 1588, the Archbishop sent a Circular to the Bishops to enquire strictly how they had been observed.”]

also causes of grace; that is, which have power to give grace. For they say, that they are as instruments, pipes, and certain conduits of Christ's passion, by which the grace of Christ is conveyed and poured into us." *Ibid.*

"This is undoubtedly true, that the Apostles with no other forcible engine [battering-ram] more strongly battered (as it were) and beat down flat to the ground their adversaries' bulwark in defence of Sacraments that purify, than with this, 'That we which believe shall be saved by the grace of our Lord Jesus Christ;' and whereas in every place almost they add, 'Not by the law, not by ceremonies, or other ritual observations,'—do we think that they will admit Sacraments to the partaking of such power and virtue, seeing they be comprehended under rites and ceremonies, and so accounted? Christian faith doth attribute the grace of God, remission of sins, sanctification, and justification, fully and wholly to the free mercy of God, and to the merits of Christ's passion; yea, in such sort doth Christian faith attribute these spiritual benefits unto it, that beside it nothing at all is admitted to take part with it. Therefore, whereas Lombard (Sent. iv., Dist. ii.) saith, 'that Sacraments have received power to confer or give grace by the merit of the passion of Christ,' it is of his own forging. For as Christ giveth not His glory to any, either saint or mortal man, much less to a creature without life; even so, he that believeth to be fully justified by the death and resurrection of the Lord, seeketh no further grace and righteousness in any other thing than in Christ only; upon whom he stayeth; whom also by faith he feelth in his heart or mind already, to exercise His force by the Holy Ghost." *Ibid.*

"Whereas it is objected,—that by a certain heavenly covenant, it is so appointed by God that Sacraments should have grace in themselves, and should from themselves, as by pipes, convey abroad the water of grace unto those that are thirsty;—that is alleged without warrant of the Scripture, and is repugnant unto true religion. . . . The holy and elect people of God are not then first of all partakers of the grace of God, and heavenly gifts, when they receive the Sacraments. For they enjoy the things before they be partakers of the Signs. For, it is plainly declared unto us that Abraham our father was justified before he was circumcised. And who gathereth [not] thereby, that justification was not exhibited and given unto him by the Sacrament of Circumcision, but rather that that righteousness which he by faith before possessed, was by the Sacrament sealed and confirmed unto him? And, moreover, who will not thereof gather that we, which are the sons of Abraham, are after no other manner

justified, than it appeareth that our father was justified; and that our Sacraments work no further in us than they did in him? especially since the nature of the Sacraments of the people of the Old Testament and ours is all one. The Eunuch [Acts viii. 36] believed before he received Baptism: therefore, before he received Baptism he was born of God, in whom he dwelled and God in him; he was just and acceptable in the sight of God; and, moreover, he had also life in himself; and therefore the Baptism which followed did not give that to the Eunuch which he had before; but it became unto him a testimony of the truth, and a seal of the righteousness which came by faith, and therewithal to assure unto him the continuance and increase of God's gifts." *Ibid.*

"Sacraments do neither confer, nor contain grace." *Ibid.*

"They [the Sacraments] be testimonies of God's truth, and of His goodwill towards us, and are seals of all the promises of the Gospel, sealing and assuring us that faith is righteousness, and that all the good gifts of Christ pertain to them that believe." *Ibid.*

"They which before by grace are invisibly received of God into the society of God, those selfsame are visibly now by Baptism admitted into the selfsame household of God." *Ibid.*

"We do say, that it [Baptism] is an holy action, instituted of God, and consisting of the word of God and the holy rite or ceremony, whereby the people of God are dipped in the water in the name of the Lord; to be short, whereby the Lord doth represent and seal unto us our purifying or cleansing." *Ibid.*

"By Baptism we are gathered together into the fellowship of the people of God. Whereupon, of some it is called the first sign or entry into Christianity; by the which an entrance into the Church lieth open unto us. Not that before we did not belong to the Church: for whosoever is of Christ, partaker of the promises of God and of His eternal covenant, belongeth unto the Church. Baptism, therefore, is a visible sign and testimony of our ingrafting into the body of Christ." *Ibid.*

Such are the doctrines which in 1552 obtained the sanction of Cranmer, and thirty-six years later the formal sanction of the Archbishop of Canterbury and the Upper House of Convocation, resulting in an order that Bullinger's Decades

should be obtained and read weekly by all the inferior Clergy. It is very evident that they who did this could not have accepted the doctrine of Baptismal Regeneration as the doctrine of the Church of England. The statement of Peter Lombard "that Sacraments have received power to confer or give grace by the merit of the passion of Jesus Christ," is, says Bullinger, "OF HIS OWN FORGING." And again; "the holy and elect people of God are not then "first of all partakers of the grace of God and heavenly "gifts, when they receive the Sacraments. The "Eunuch (Acts viii. 36) believed before he received Baptism: "therefore, before he received Baptism, he was born of God "in whom he dwelled, and God in him; and moreover, he "had also life in himself: and therefore, the Baptism that "followed did not give to the Eunuch that which he had "before; but it became to him a testimony of the truth, "and a seal of the righteousness which came by faith, and "therewithal to assume unto him the continuance and increase of God's gifts." *Bullinger.*

It is very evident, therefore, that the Reformers must have regarded the words used in the Prayer Book and Catechism as "sacramental and figurative" language. They must have regarded Baptism as regeneration *in figure*; believing that the mercy which Baptism shadowed forth had been previously received.

It may be said that if this was the doctrine of the Reformers, common prudence would have dictated the rectification of the language of the Prayer Book and Catechism. Unambiguous words should have been used, and the plainest explanation given of the *figurative* sense in which they intended the expressions to be understood. The expressions as they now stand both in the Prayer Book and Catechism have, no doubt, blinded myriads unto eternal death. They have been and are being the inlet of incalculable evil. To

have expected that such language as that contained in the Baptismal Service and in the Catechism would be understood as *figurative*, and that too without any appended comment or explanation, seems indeed most extraordinary: yet no one who candidly peruses the extracts from Bullinger can doubt, that such was the thought of the Reformers. The result has indeed been most fearful. Here again we learn a lesson which the history of Christianity has often taught, that in the Church of God ambiguities are to be avoided, and "great plainness of speech" used, especially on subjects on which it is known, that Satan has successfully blinded and beguiled. If the Catechism and Prayer Book had been made unmistakeably to declare the sentiments of Bullinger's Decades, what woes, what ruin might have been avoided! An attempt to bring the language of the Prayer Book into accordance with the Scripture on this subject, and with the Article on Justification, would, if thoroughly persevered in, have shown, that although it is the privilege and duty of Christian parents to consign their children to the care and love of Jesus from the moment of their birth, yet that children are not to receive the sign and seal of baptism until they are of sufficient age to return personally, "the answer of a good conscience unto God." It would have been found that the promise "made unto our children" is not different from the promise made unto ourselves, viz., the promise of eternal life to all who turn in repentance and faith to the one salvation provided in the blood of the Lamb. It would have been found that no promise is made to Christian parents that all their offspring, simply because they are their offspring, should be regenerate; for in that case, no child of any real Christian could ever perish. It would have been acknowledged that even if, in the case of any given infant, a revelation from heaven were made that it was regenerate, yet that we should not on that account be

justified in baptizing it, because one of the things appointed to be required in baptism is, "the answer of a good conscience unto God." Consequently, although infants may be, and often are regenerated whilst infants (else those who die in unconscious infancy could not be saved, as they surely are) yet personal confession being requisite for admission both to Baptism and to the Table of the Lord, they who are incapable of making such confession, are not in a condition to be admitted to either.

But it is not my present object to discuss this question.* I wish only to show that the doctrine of Baptismal Regeneration as now taught, was not held in the time of Cranmer and of Whitgift, when the foundations of the Church of England were being laid. Consequently, the Judgment pronounced in the case of Mr. Gorham, interpreted and applied the Formularies in the manner in which the Reformers intended that they should be interpreted and applied : whereas, the present Judgment not only alters the Formularies, but destroys the very key-stone on which the Reformers rest the whole of their structure—the authority of the Word of God. No parallelism, therefore, can be drawn between the Gorham Judgment and this.

* See it further discussed in "Doctrine of Scripture respecting Baptism" as advertised at end.

APPENDIX C.

Dr. Pusey and his "Eirenicon."

THE hearts of all who reverence and love "the Word of God," will respond to the words of solemn protest just quoted from Dr. Pusey.* Although spoken, it is to be feared, to deaf ears, they are true words—words that will finally rise up in judgment against those who may now read and despise them.

But Dr. Pusey has done more than protest. His work on Daniel is a triumphant refutation of Neologian folly. His opponents ought to be shamed by it, not only into silence, but into confession. It would scarcely be too much to say, that with the failure of their attack on the Book of Daniel falls their whole system. Few will have the effrontery to affirm that there is no "secular prognostication" in Scripture if the Book of Daniel be proved to be genuine and true. And if such prognostication be admitted, what becomes of their doctrine about Scripture being the result of "devout reason" and the like?

Dr. Pusey's Preface, too, to his work on Daniel, contains remarks of exceeding value. Take for example, the following passage. "A writer, who seems to think exclusive adherence to definite truth the great antagonist to the mind of Christ, would have us agree to differ in every particle of

* See p. 65 preceding.

"faith, yet to hold ourselves to be in one 'common Christianity.' Like the Pantheon of Old Rome, everything is to be enshrined in one common Temple of Concord, not of faith or minds or wills, but of despair of truth. Nothing, in this new school, is to be exclusively true, nothing is to be false. No words are to have any exclusive meaning. Every one is to decypher the old inscriptions as he likes, so that he do not obtrude that meaning upon others as the sole meaning. 'Everlasting' is to one to mean 'lasting for ever,' to another, for what seems to be 'an age,' as men say; 'atonement' is to one to mean only 'being at one' with God somehow, by imitation, or admiration of the 'greatest moral act ever done in this world;' to another, if he likes, it is to be that Act of God's awful Holiness, which human thought cannot reach; to one the Bible is to be, if he wills, 'the word of God,' so that he allow his neighbour to have an equal chance of being right, who holds that it 'contains' somewhere 'the word of God,' *i.e.*, a revelation, of no one knows what, made, no one knows how, (it may be through man's natural faculties, or his own thoughts or mind,) and lying no one knows where, except that it is to be somewhere between Genesis and Revelation, but probably, according to the neo-Christianity, to the exclusion of both. We are to recognise together, that God the Holy Ghost, 'spake by the prophets,' yet not so as to exclude their being fallible in matters of every-day morality. The authority of Jesus is to be respected; yet not so far but that modern critics may be held to know more than He, our God. These things (as far as they have been yet applied,) are, of course, the beginning, not the end. On the same ground that 'everlasting,' in the mouth of Jesus, is to be an ambiguous word, so, and much more may we be called upon to hold that 'grace,' 'faith,' nay 'God' are ambiguous words, and to harmonize with those who hold

"like the Pelagians of old, that 'grace' is God's gracious
 "help through man's natural powers, and only so far the
 "help of God, in that man received those powers from God;
 "or that, 'faith' is faithfulness; or that 'god' may (as the
 "Arians taught) designate a secondary god, and that the
 "Mahommedans may perchance hold the right faith, since
 "the Socinians declared themselves their nearest fellow
 "champions for the faith of one supreme God without per-
 "sonalities or pluralities."*

What can be more true than this? Would that these words were engraven not only on the hearts of Neologians, but on the hearts of many true Christians also who seem to think that there can be right unity in the Spirit without unity in the Truth.

"Non-natural" interpretation also is thus denounced by Dr. Pusey. "Most of us remember the burst of indignation, the shock to the religious mind of England, when the Rev. W. G. Ward avowed that he held the sense, in which he subscribed the Articles, to be 'non-natural.' It was not the claim to hold all Roman doctrine, which swelled or occasioned that decided majority in the Oxford Theatre. It was the implied want of honesty in the claim to hold an endowment by virtue of subscription, and yet to take the Articles subscribed in a non-natural sense. 'Non-natural' has, since that time, been a by-word for dishonest interpretation of words. Mr. Ward used no defence, except that, in his opinion, all parties in the Church of England were, of necessity, in one way or the other, equally dishonest. He left no plea to his defenders, except that one-sided justice was injustice. The Lord Chancellor has now reversed the decision in the Oxford Theatre, as well as that of the Court of Arches,

* Preface to Dr. Pusey's "Daniel the Prophet," p. xxvi.

"and has established the principle (unless the influence of his decision is shaken, and this 'judge-made law' die with himself), that in English courts of law words may be taken in 'non-natural' senses. He has, as far as in him lies, poisoned the springs of English justice for ages in all matters of faith."

Not a few, when they first read these, and like words, were disposed to indulge the hope that Dr. Pusey after having in his more early days tasted of the waters of German Neology and found them bitter, had discovered that the waters of Ritualistic Sacerdotalism of which he next drank, are bitter too, and that now he was renouncing them and that he had begun to turn to Holy Scripture as the one well-spring of Truth. But there were others who had sadder thoughts. They remembered the course that Dr. Pusey has for the last thirty years persistently trodden. They called to mind how earnestly he has longed and laboured to unprotestantize Protestantism, or else to crush it by reproach. They remembered Tract XC. and his connexion therewith. It was observed too, that in the recent Oxford Protest (in determining which his influence was believed to be great) that it passed over that all-important point, so shamefully treated in the Judgment respecting the justification of believers by the transference to them of the merits of Christ. They remarked, too, with pain, though not with surprise, his acquiescence in the remarks of the Lord Chancellor respecting the continuousness of authoritative inspiration. These, and other like things, seemed to indicate that there was no disposition to confess the error of the past, or to acknowledge those two foundation truths (without the acknowledgment of which all other acknowledgments are vain) first, that we are reputed righteous before God only *on account of* the merits of our Lord Jesus Christ *through* faith; and secondly, that the written

Word of God is *alone* authoritative, and that there is in no sense a continuation in the Church of such inspiration as would enable it to issue authoritative decrees, or to stamp Divine authority on Tradition.

Yet, however sorrowful were the thoughts of many respecting Dr. Pusey, few if any, I suppose, were prepared for the appearance of such a book as his "Eirenicon." How could it be supposed that one who had a few weeks ago denounced so earnestly and forcibly the sin of non-natural interpretation, should himself adopt a system of non-naturalism, or worse—which, if it were followed, would leave the world truthless, because we should be able neither to form conceptions, nor to use words in which the distinctness between any one truth and its opposite error could by any possibility be maintained.

Well was it said by one whose name was once well known in Oxford, and that as a preacher of the Gospel of the grace of God, which he preached to the salvation of many souls :

" Hear this, deluded Newman,
Hear this, ye priestly host,
A Jesuit's acumen
Is not the Holy Ghost."

For the Holy Ghost seeing that He is holy, hateth sophistry; He abhorreth all subtilty. It would scarcely perhaps be true to say that Dr. Newman and Dr. Pusey in their mode of explaining, or rather explaining away the Protestant and Popish Articles of faith, have shown any very especial "*acumen*;" but certainly as regards sophistical perversion of fact we must search the records of Jesuitism, as given in Pascal's Provincial Letters and elsewhere, if we would find anything like a parallel to their interpretations. Dr. Newman, whilst yet remaining in the Church of England, wished to show how Protestant Articles

might be signed by persons who secretly held Catholic doctrine, as he was pleased to term it. The XXII. Article stood somewhat in his way. It is this: "The Romish "Doctrine concerning Purgatory, Pardons, Worshipping "and Adoration, as well of Images as of Reliques, and "also invocation of Saints, is a fond thing vainly invented, "and grounded upon no warranty of Scripture, but rather "repugnant to the Word of God."

Dr. Newman admits that this Article condemns the Romish doctrine of Purgatory, but he asserts that it need not be understood as condemning *every* doctrine of Purgatory. We may maintain the doctrine of Purgatory if we do not maintain it precisely in the *Romish* way. Thus if a man were to hold the doctrine of Purgatory in a form more horrible (were it possible) than that in which Rome holds it, he might yet, according to Dr. Newman sign the Protestant Article above cited, because his doctrine being in excess of that of Rome could not be said to be absolutely identical with it.

So as regards Pardons or Indulgences: Dr. Newman admits that the Article condemns the *Romish* doctrine of Indulgences. But if any one hold the doctrine of Indulgences ever so strongly, he may still swear to the truth of this Protestant Article, provided his doctrine do not in every jot and tittle accord with that of Rome.

Respecting the adoration of Images and Relics he argues in the same way. He may adore and invoke them *ad libitum*, if it be not in the identical manner in which Rome adores and invokes them.

Such are Dr. Newman's principles. And what are Dr. Pusey's?

"The pathway of Dr. Pusey," says a recent writer,* "is

* Rev. Hobart Seymour.

"widely different. He has, indeed, re-published Tract XC. with approval, and adopted its principles, but his own independent line of argument is different. It all tends in the same direction—Romewards. If Mr. Newman explained away the Articles so as to enable men to evade them, Dr. Pusey explains away the Decrees and Canons of the Church of Rome so as to enable men to accept them."

"The key-note is one of the strangest passages that ever fell from a member of a Reformed Church. It refers to Art. XIX., which says, 'As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith.' This Article simply states that all these four Churches have erred, implying that there is no infallibility in any of them. Dr. Pusey seems to feel this was a lion in his path, and deals with it in these strange words:—'The Article says nothing about formal errors or decrees. This Article was a puzzle to me when young. . . . I found there were no canons of Jerusalem, Alexandria, and Antioch, which were intended; then it followed, on the same principle of the correspondence of the two clauses, that neither were canons of the Church of Rome spoken of. The Article, moreover, does not say that *the Church of Rome is in error at present*, but '*hath erred*,' in time past, just as it says of the other Patriarchates, that they '*have erred*, i.e., in time past.' This passage is without parallel. It certainly has never been surpassed in the way of evasiveness. It distorts the Article so as to put on it a meaning the very reverse or opposite of what was designed, for while the Convocation plainly designed it as a reason for the Church of England withdrawing from the Church of Rome, on the very account of her then present errors,

"this evasion is designed to show they had at that very present time no reason to separate from her, as all her errors were in the past and none in the present."

This example may for the present suffice. *Ex uno disce omnia.* Dr. Pusey has discovered a way in which we may openly declare our adhesion to the Articles of our Protestant Confession, and to the Decrees of the Council of Trent *also*; although those decrees have in numberless instances pronounced the doctrines of our Articles "*accursed.*" That however matters little, for non-natural interpretation can effect any thing in the way of transubstantiating doctrines or statements of doctrine. It is a power before which any mountain may be made a plain. Truth and falsehood can be so melted in its crucible and fused, or metamorphosed, that no *fixed* form either of falsehood or truth can be affirmed to exist. The negations of Neology do not leave the earth more Truth-less than does this system of Dr. Pusey. If there be no opposedness in contraries, how can we form a distinct notion about any thing? We should find ourselves in a moral and intellectual vacuum, in a world of nonentities with nothing on which to base a settled judgment, or else (seeing that "non-natural" interpretation is as arbitrary, and as little really subject to an external rule as the supposed "verifying faculty") I must become a rule to myself by interpreting words and facts in whatsoever "non-natural" manner it may best suit me to interpret them. Thus non-naturalism opens as wide a door as Neology to the licentiousness of human thought. If, for example, in reading the Tridentine Decrees in which Purgatory is expressly defined to be a "locality," we are at liberty (as Dr. Pusey contends) to understand "locality" as if it meant "a state of mind:" if Indulgences (than which there is nothing of which Rome has more distinctly defined the character) are to be understood as merely a very solemn

kind of prayer : if the due honour and veneration which Rome requires to be given to Images may be regarded as having no "religious" character in it—if, I say, in expounding Romish doctrine such license be allowed in dealing with facts and words, how can we refuse the same license to those who wish to subject Scripture to the same process ? If the Church of Rome in defining Purgatory to be "a locality" is to be understood as meaning thereby "a state of mind," how can I find fault with those who affirm that "hell fire" is a "state of mind ?"

Dr. Pusey inveighs bitterly against the Judgment pronounced by the Lord Chancellor. "The Lord Chancellor has established the principle (unless the influence of his decision is shaken, and this 'judge-made law' die with himself) that in English Courts of Law, words "may be taken in non-natural senses. He has as far as in him lies, poisoned the springs of English justice for ages in all matters of faith. It is an avowed plan 'to win' (as it is said) 'new senses for received Theological terms,' i.e. to take them in 'non-natural' meanings ; so that, in this new Babel-din of Theology, every one is to "be able to veil his meaning at least from the understanding of human justice."

Such is the protest of Dr. Pusey against the Judgment of the Chancellor. But if the Chancellor has done all this (and I do not deny it) I ask who have been his instructors ? In what school has he learned this lesson ? Who are the grand masters in the school of non-natural interpretation ? I reply, Dr. Newman and Dr. Pusey. It is they who have poisoned, and are poisoning, the springs of truthful thought in this country. The Lord Chancellor has but imitated *them*, and that, but feebly. That dread outbreak of atheistic phrenzy which was seen in France in 1792 was but the consequence of the public mind having

been demoralized and debased, years previously, by the Jesuitry and Priestcraft whose workings Pascal describes. Nor has the effect even now worn off. It exists still, and has prepared France for Antichrist. An analogous result by analogous means is taking place in this country. Non-natural interpretation is demoralizing minds, and causing them to lose themselves in that "Babel-din" of sophisms in which "every one is able to veil his meaning at least from the understanding of human justice;" and it may be added, from the judgment of his own conscience. What can be expected of such, but that they should go from misbelief to unbelief, and so be prepared for the atheism of Antichrist. The "Eirenicon" will work no less potently than Neology towards this end, though by a different path.

After being made aware of Dr. Pusey's principle of interpretation we are in some degree prepared to expect extraordinary results. Nevertheless, it is difficult to read without amazement such a passage as the following: "I believe that we the Churches of England and Rome have the same doctrine of grace and of justification. There is not one statement in the elaborate chapters on Justification in the Council of Trent which any of us could fail of receiving; nor is there one of their anathemas on the subject, which in the least rejects any statement of the Church of England." *Eirenicon*, p. 19.

One can scarcely read these words without feeling some degree of astonishment; for we naturally ask, How has it come to pass that the whole Protestant world and the whole Romanist world have always imagined that there was a difference, and a vital difference too? How strange that they should have been for so many centuries mistaken? Well: they were not exactly mistaken, only they were not acquainted with Dr. Pusey's new transubstantiative process. They did not know his system of verbal alchemy.

If we will only enter his school he will soon show us how to change contraries into identities. But no. Through God's grace we will never enter that school, for it leads to eternal death. It teaches "another Gospel, which is not another." We call to remembrance the words of the Apostle; "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. i. 8.

The doctrine of the Church of England is sufficiently, though briefly expressed in the eleventh Article. "We are accounted righteous before God ONLY for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. *Tantum propter meritum Domini et Servatoris nostri Jesu Christi, per fidem, non propter opera et merita nostra, justi coram Deo reputamur.*" Clear, simple and blessed words! But in Homily iii. ratified by the xxxv. Article, we find the following more amplified statement. "In these foresaid places, the Apostle toucheth "specially three things, which must go together in our "justification. Upon God's part, his great mercy and grace; "upon Christ's part, righteousness,* that is, the satisfaction "of God's righteousness, or the price of our redemption, by "the offering of his body, and shedding of his blood, with "fulfilling of the law perfectly and thoroughly; and upon "our part, true and lively faith in the merits of Jesus Christ, "which yet is not ours, but by God's working in us: so "that in our justification, is not only God's mercy and "grace, but also his righteousness, which the Apostle calleth "the righteousness of God, and it consisteth in paying our "ransom, and fulfilling of the law: and so the grace of "God doth not shut out the righteousness of God in our

* I have, throughout this quotation, substituted the word "*righteousness*" for the more antique word "*justice*," which the Homily uses.

"justification, but only shutteth out the righteousness of
"man, that is to say, the righteousness of our works, as to
"be merits of deserving our justification. And therefore
"St. Paul declareth here nothing upon the behalf of man
"concerning his justification, but only a true and lively
"faith, which nevertheless is the gift of God, and not man's
"only work, without God. And yet that faith doth not
"shut out repentance, hope, love, dread, and the fear of God,
"to be joined with faith in every man that is justified; but
"it shutteth them out from the office of justifying. So
"that, although they be all present together in him that is
"justified, yet they justify not altogether. Nor the faith
"also doth not shut out the righteousness of our good
"works, necessarily to be done afterwards of duty towards
"God; (for we are most bounden to serve God, in doing
"good deeds, commanded by him in his holy Scripture, all
"the days of our life;) but it excludeth them, so that we
"may not do them to this intent, to be made good by doing
"of them. For all the good works that we can do be im-
"perfect, and therefore not able to deserve our justification.
"but our justification doth come freely by the mere mercy
"of God, and of so great and free mercy, that, whereas all
"the world was not able of themselves to pay any part
"towards their ransom, it pleased our heavenly Father of
"his infinite mercy, without any our desert or deserving,
"to prepare for us most precious jewels of Christ's body
"and blood, whereby our ransom might be fully paid, the
"law fulfilled, and his righteousness fully satisfied. So
"that Christ is now the righteousness of all them that truly
"do believe in him. He for them paid their ransom by
"his death. He for them fulfilled the law in his life. So that
"now in him, and by him, every true Christian man may be
"called a fulfiller of the law; forasmuch as that which their
"infirmity lacked, Christ's righteousness hath supplied."

No statements can be more plain than these. Will any one say that they do not teach that we are justified *only* by the ascription to us of the righteousness of Another? Will any one say that they do not altogether exclude every thing, that grace may work in us "*from the office of justifying?*" But does the Council of Trent teach this doctrine, or anathematize it? Their words are: "If any one shall say "that men are justified, either by the imputation of the "righteousness of Christ alone, or by the remission of "sins only, to the exclusion of grace and charity, to be "shed abroad in their hearts by the Holy Ghost and to in- "here in them; or moreover, that the grace whereby we are "justified is merely the favour of God, *let him be accursed.*"

These words are certainly not deficient in plainness. But they are extraordinary words; for they assume that it is possible for a man to have the merits of Immanuel, God manifest in the flesh, imputed to him, and yet that he would not stand in a perfectly justified condition before God. If the Council had said, that the doctrine of the imputed righteousness of Christ was altogether a fiction, *that* we could have understood; but for any to affirm that the meritorious righteousness of our God and Saviour can be imputed to us, and yet that we are not thereby brought into a state of justification before God, seems like blasphemy—for is the righteousness of our God and Saviour imperfect? Is it needful that any thing else should be added thereunto? Can that which *is* perfect be made more perfect? And what could be added? God will not accept for justification any thing that is not absolutely perfect. However, I pursue not this subject now. My present object is merely to show that Rome *anathematizes* the statements of the Homilies and Articles above quoted. Yet Dr. Pusey asserts that there is no difference on this point between the two Churches.

He would have been far nearer the truth if he had said that there was no point of agreement. The Church of Rome dares to assert that concupiscence (evil desire) is not sin,* even though God has said, "Thou shalt not be concupiscent." The Articles of the Church of England, following the Scripture, maintain that concupiscence, even though restrained, is sin; though to believers it is not imputed for Christ's sake. Here then there is a vital difference respecting the nature of sin. Furthermore, the Church of Rome asserts that the human will since the fall, is not so in bondage to sin but that it can "co-operate" with the grace of God, (See Council of Trent, Sess. vi. Canons iv. and v.) whereas the Articles of the Church of England say, that "man is gone *as far as possible* (*quam longissime*) from original righteousness"—which would not be true if he had naturally a will able to co-operate with God. See Art. ix. And again, in Art. x. "We have no power to do "good works pleasant and acceptable to God, without the "grace of God by Christ preventing us, *that we may have a "good will,*" &c.—words which distinctly teach, not merely that the results of having a good will are assignable to grace, but that *the will itself* is the gift of grace.

Furthermore, the Church of England says: "Works done "before the grace of Christ, and the Inspiration of His "Spirit, are not pleasant to God, forasmuch as they spring "not of faith in Jesus Christ, neither do they make men "meet to receive grace, or (as the School-authors say) "deserve grace of congruity: yea rather, for that they are "not done as God hath willed and commanded them to be "done, we doubt not but they have the nature of sin."

* "That concupiscence, however, or the fuel of sin, still remains, as the Council declares in the same place, must be acknowledged: *but concupiscence does not constitute sin.*" *Catechism of Council of Trent*, p. 178. Donovan's Translation.

Art. xiii. In direct contradiction to this the Church of Rome says, "If any one shall affirm that all works which
"are done before justification, on whatsoever principle
"done, are truly sins, or that they deserve the hatred of
"God *let him be accursed.*" (Council of Trent, Canon vii.) Wide differences these as concerns the state of man *by nature*.

Then as to the meaning of the word "justify," as used in Rom. v. and viii. The Romanists assert that it means "*to make righteous*:" whereas the Church of England maintains "*to repute righteous*" because of the merits of Another. "We are reputed righteous before God only on account of the merits of our Lord Jesus Christ, through faith." (Art. x. Latin.) "Yea, 'there is none other thing that can be named
"under heaven to save our souls, but this only work of
"Christ's precious offering of his body upon the altar of the
"cross.' (Acts iv. 12.) Certainly there can be no work of
"any mortal man, be he never so holy, that shall be coupled
"in merits with Christ's most holy act." *Hom. xxv. 1.*

"Q. Dost not thou then say, that faith is the principle
"cause of this justification, so as by the merit of faith we
"are counted righteous before God? A. No: for that
"were to set faith in the place of Christ. But the spring-
"head of this justification is the mercy of God, which is
"conveyed to us by Christ, and is offered to us by the
"Gospel, and received of us by faith as with a hand." *Nowell's Catechism*, p. 73.

Such is Protestant doctrine. Mercy from God, operating through Christ, proposed to us in the Gospel, received by faith as by a hand; such, according to Nowell, is the method of a sinner's justification. According to this, justifying faith is simply *reliance*—*fiducia*—reliance on the Divine mercy remitting sin for Christ's sake: and such was the definition the Reformers gave. But what does Rome say

to this definition? Does she accept it? No: she rejects and anathematizes it. "If any one shall affirm that "Justifying Faith is nothing else than reliance on the "Divine mercy remitting sin for Christ's sake "let him be accursed."

Yet the Council of Trent, whilst pronouncing thus their curse on the true definition of Justifying Faith, have nowhere condescended to give us a definition of their own. Bellarmine, however, (whose authority no Romanist will question) says that the Romish divines teach that "Justifying Faith" is nothing more or less than historic faith—"fidem historicam et miraculorum et promissionum unam et eandem esse docent et hanc unam esse fidem justificantem." *Bellarmino de Justif. lib. I. cap. 4.* They who define faith thus do thereby sufficiently show that they are utter strangers to the Gospel of God: for one of the earliest distinctions apprehended by a truly converted heart is that which distinguishes reliance of soul on God through the blood of the Lamb, from that historic faith wherewith devils believe and tremble.

Again, as to the completeness of justification when received, the Church of England teaches that it is a *fixed* condition, because resting on the finished meritorious righteousness of Another already presented and accepted on behalf of all believers—a righteousness which, seeing that it is perfect, admits of no augmentation. After He (Christ) had constituted us righteous by means of His sacrificial work on earth, "He rose from death (I quote from Dean "Nowell), and we also are risen again with Him, being so "made partakers of His resurrection and life, that from "henceforth death hath no more dominion over us. For "in us is the same Spirit which raised Jesus Christ from "the dead. Beside that, since the ascension, we have most. "abundantly received the gifts of the Holy Ghost. He

"hath also lifted and carried us up into heaven with Him, that we might, as it were with our head, take possession thereof. These things indeed are not yet seen; but then shall they be brought abroad into light, when Christ which is the light of the world, in whom all our hope and wealth is set and settled, shining with immortal glory, shall shew Himself openly to all men." *Nowell*, p. 58. See also Art. xvii.

The fixedness of the condition of the justified and their sure preservation unto eternal life is distinctly taught in these passages. Rome, on the contrary, says, "If any one shall affirm that righteousness received [in justification] is not *preserved*, nay more, *increased* before God by good works, but shall say that good works are merely the fruits and signs of justification that has been acquired, but not the cause of augmenting it, let him be accursed." *Canon xxiv*. False and heretical doctrine this: strange to the Articles of the Church of England—subversive of all that Christ and His Apostles ever taught.

Again, after asserting that the grace of justification is received by baptism (Catech. Con.: Trid. p. 181; Donovan); and that by the sacrament of baptism sin is utterly "*eradicated*" (ibid, p. 179), and that the grace of which the baptized are the subjects, "not only remits sin, but is also a divine quality inherent in the soul, and, as it were a brilliant light that effaces all those stains which obscure the lustre of the soul, and invests it with increased brightness and beauty," (ibid, p. 183); they go on to say that "for those who fall into sin after baptism, the sacrament of penance is as necessary to salvation, as is baptism for those who have not been already baptized. On this subject the words of St. Jerome, which say, that penance is 'a second plank,' are universally known, and highly commended by all who have written on this

"Sacrament. As he who suffers shipwreck has no hope of safety, unless, perchance, he seize on some plank from the wreck; so he that suffers the shipwreck of baptismal innocence, unless he cling to the saving plank of penance, may abandon all hope of salvation." (Ibid, p. 251.) Thus, the so-called justified, by the first sin committed after baptism, lose all their blessings and need to be re-justified. Hence the need for penance and the pretended sacrifice of the mass, and purgatory, and all that other machinery of falsehood whereby souls are deceived into perdition, and Christ's work made of no effect. Accordingly, Bellarmine affirms that Christ's work on the Cross was impetratory merely of grace, and that it did not by itself secure salvation to any. Salvability, according to him, not salvation, was its result. The doctrine of a finished salvation accomplished for all believers by the one offering on Calvary, is the key-stone of Christianity. But it is utterly denied by Rome. It is a truth they abhor; for before it, as they well know, their whole system falls—vanishes, leaving not a wreck behind.

Dr. Pusey's assertion, therefore, about the agreement of the Churches of Rome and England on the doctrine of justification is utterly untrue. There is not a point in the whole question on which they are agreed. Where the one says *yea*, the other says *nay*. When affirmation on one side is met by negation on the other, it used to be thought that difference, not agreement, was implied: and I believe it is still thought so except in Dr. Pusey's transubstantiative school.

The real truth is that it would be difficult to find one single point on which the doctrines of the Church of England, as expressed in her Articles, agrees with those of Rome. Even as regards the Divine Persons in the Godhead, difference is beginning to appear. The Church of England holds that

there is one God who is from everlasting, and that in the unity of the Godhead there are three Persons, co-equal and co-eternal, and that those three Divine Persons are alone God, and alone to be worshipped. A little while ago it might have been truly said that Rome accepted this truth. But recently, teachers have appeared within her borders who say that in the sacramental bread, which they affirm to be God and which they worship as God, there is not only Christ, "the divinity and humanity entire, the soul, the body and blood of Christ with all their component parts, such as bones and nerves, (see Cat. Con. Trent, p. 226) but that there is also a co-presence of Mary. In this case either a creature is worshipped as God, or Mary is God—and the doctrine of the Trinity ceases to be true; for there must be a fourth Person. Dr. Pusey at present declines to believe all this about Mary. And it is not to be supposed that any reflective mind does believe it: but the effect of promulgating these blasphemies is clearly this, that less advanced statements of falsehood become, in contrast with these outrageous forms of error, looked upon as comparatively harmless. Dr. Pusey gains a certain credit for candour and discernment in not going all the lengths of all the Roman teachers: and his partizans are able to lull the suspicions of his victims, and to say, "Surely you need not fear that he will lead you to Rome, for, see, he disagrees with Rome! He is fair, candid, reflective. He does not accept every dogma. He makes distinctions."

As respects the doctrine of the Trinity, and the true humanity and Deity of Christ, Dr. Pusey, no doubt, accepts at present the statements of the English Articles. But on what other point does he agree with them? Does he hold the doctrine of the Church of England as to the *sole* authority of Scripture? Does he reject Tradition and every form of doctrine that teaches the continuance in the Church of

infallible authority either to decree or to interpret? Does he hold the sinfulness of concupiscence,—the bondage of the human will, the doctrine of the Articles and Homilies respecting Justification and its results? Does he not utterly repudiate the 17th Article, and does he not equally reject the doctrines of the Church of England respecting Baptism and the Supper of the Lord?

Dr. Pusey, no doubt, abhors the name of *Bullinger*: yet that very fact proves that he abhors the doctrines of the English Reformers; for they sanctioned and adopted Bullinger's doctrines both as regards Baptism and the Eucharist. His doctrine respecting Baptism may be seen on a previous page.* Of the Lord's Supper *Bullinger* writes as follows: "Wherefore those solemn words, 'This is my body which is broken for you;' and likewise, 'This is my blood which is shed for you,' can have none other sense than this,—This is a commemorative, memorial, or remembrance, sign or sacrament of my body which is given for you. This cup, or rather the wine in the cup, signifieth or representeth unto you my blood, which was once shed for you. . . . But let us leave off to cite men's testimonies concerning the proper and most ancient exposition of Christ's words, 'This is my body.' Let us rather proceed to allege sound arguments out of the Scriptures, as we promised to do, thereby to prove that we must sometime of necessity depart from the letter, and that Christ's words are accordingly, as I have said, to be expounded by a figure." Bullinger as quoted by Goode on the Eucharist, vol. ii. p. 736.

That the English Reformers utterly rejected the doctrine of Transubstantiation; that they maintained that the Table

* See page 72, as also "Gorham's Gleanings," published by Bell & Daldy.

in the Lord's Supper was a Table merely, and not an altar; that they rejected the offering of the Mass and denounced as blasphemous the doctrine, that therein was "offered a propitiatory sacrifice for the living and the dead;" that they regarded the worship of the consecrated elements as Idolatry, are facts which will be controverted by few. And can any read the extracts from Bullinger which I have just given, and also those in page 72, without being convinced that the Reformers *wished* the language of Scripture in Acts xxii. 16 to be regarded as figurative, and also the words which they adopted in the formularies by them sanctioned?

No one can regret more unfeignedly than myself the language retained in the Catechism and in the Prayer Book respecting Baptism and the Lord's Supper. To expect that such language would either by Sacerdotalists, or by the unthinking multitude be received as figurative, is to expect an impossibility. Yet there can be little doubt that if the Reformation had not been hindered in its progress, and the Reformers had been allowed to perfect their work, we should have found all Lutheran as well as Romanistic mystifications removed. How can we think otherwise when we read the words of Bullinger, and find the Regius Professor of Divinity at Oxford writing thus: "*Atque etiam loquutionem illam, quâ isti (the Schoolmen) frequenter utuntur, Sacramenta remittere peccata, aut conferre gratiam, non faciliè admittimus: nisi fortè in eam sententiam, quâ Paulus prædicat, Evangelium esse vim Dei ad salutem: utque lectio sacrarum literarum ad Timotheum dicitur, servare. Quod sanè nihil aliud est, quàm vim, et potentiam Dei, (quâ peccata remittit, gratiam largitur, et denique servat) his instrumentis et mediis uti ad salutem nostram. Ad quod efficiendum, quemadmodum utitur verbo Evangelii, et prædicatione sacrarum literarum, ita etiam adhibet*

sacramenta. Per utraque enim prædicatur nobis liberalis Dei promissio. Quam si fide complectimur, et salutem, et remissionem peccatorum obtinemus. Tunc aiunt, (the Schoolmen) sacramenta Evangelica conferre gratiam. Atqui hoc nihil aliud est, quàm creaturis tribuere causam nostræ salutis nosque nimium obligare symbolis, et elementis hujus mundi." *Peter Martyr in Epist. ad Romanos, cap. IV.*

Would to God that every expression and every practice that was not in harmony with these and like statements had been extirpated from the services and formularies of the Church of England. The language that was retained in the Catechism and Prayer Book has been, no doubt, the means of deceiving multitudes unto eternal death. They have deemed themselves regenerate and made partakers of Christ, whilst utter strangers to His true salvation. For my own part (God giving me grace) I would rather be burned at the stake, than consent to the use of words that have worked so destructively, and are still made the great fulcrum of the attack that Sacerdotalism is making against Scripture Truth.

If Dr. Pusey had truly prized the principles of the Reformation; if he had discerned in it the grace and mercy of God in restoring the light that ecclesiastical apostasy had quenched, he would have spent his days in freeing that light from obstructions, and in giving it its full, proper development. But he has not done this. Whilst professing Protestantism, he has done every thing in his power to destroy it. He has sought to discover every point in which its foundations may be weak, not in order that he might remedy the weakness, but that he might assail and destroy strength. As regards the destruction of our national Protestantism, no doubt he will succeed. He will have the pleasure of seeing Protestantism in England deprived of

its dominancy. But what will finally be reared upon its ruins? Idolatrous Ecclesiasticism? No. *Infidel Antichristianism*. Dr. Pusey is in truth labouring for Antichrist. That great impulse to Infidelity given by the late Judgment about the Essays and Reviews would probably not have been given, if it had not been discerned that Puseyite Romanism required for its shelter the shield of non-natural interpretation, and that therefore consistency demanded that Neology should not be deprived of a like protection. Moreover, where Protestantism lingers, the ground is not well prepared for the fulness of Antichristianism. It is in hearts well debased by priestcraft, idolatry and superstition, that Antichristianism finds the sphere suited to its matured developments. France has supplied fearful examples of this. There can be little doubt that a large and influential section of society in England, before the fulness of Antichristianism sets in, will pass through the school of Sacerdotalism, become thereby thoroughly alienated from the Scripture, be delivered over to priestly traditions, become debased by superstition, and so prepared to be the victims of the last great lie of Satan. Thus Apostasy from the Truth under the profession of the name of Christ, will culminate in a naked, undisguised Apostasy in which the name of Christ and the name of God and all revealed Truth will be renounced and blasphemed.

What then does it profit, that Dr. Pusey has girded on his armour against Neology? We have to enquire not only what he assails, but what he defends. Sadduceanism of old found a potent enemy in the Pharisee. The Pharisees could argue, and did argue well in defence of the resurrection and many like truths; but what was *their* relation to Truth? Did not Pharisee and Sadducee alike band together against Christ? Did they not both say,

"Crucify Him, crucify Him?" Men's relation to Truth, not their relation to any one special form of falsehood, is the true measure of their relation to God.

"The Eirenicon" has been applauded not merely by the organs of Dr. Pusey's own party: it has been equally greeted by his Neologian opponents, who welcome its aid in the war they are waging against the definiteness and certainty of Truth. Dr. Stanley, for example, writes as follows:

"The most striking result of the 'Eirenicon' and its acceptance is the effect on the future position of the 'Thirty-nine Articles, and with them, of ecclesiastical Confessions generally. It is not necessary to go through in detail the explanations by which at least twelve of the 'thirty-nine are reduced in this learned work to mere truisms, which, under such explanations, certainly no one would think it worth while to retain, as no one would originally have thought it worth while to issue them. It is enough to say that Tract XC. has been re-affirmed, and the general result is that stated by a well-known quarterly journal,* the recognised exponent of the views expressed by the 'Eirenicon,' in an article which is one sustained eulogy upon it, and which I believe has never been disavowed by any of the school which it represents." The reviewer says:—

"One is tempted to ask with wonder, How is it that men ever have placed such implicit belief in the Articles? No other answer can be given than that they have been neglected and ignored. It is impossible to deny that they contain statements or assertions that are verbally false, and others that are very difficult to reconcile with truth. What service have they

* *Christian Remembrancer*, January, 1866, p. 188.

"ever done, and of what use are they at the present time?"
 ". Their condemnation has been virtually pronounced by the 'Eirenicon.' Virtually, for it is after all
 "only an implicit, not an explicit condemnation of them
 "that the volume contains. We venture to go a
 "step further, and boldly proclaim our own opinion, that
 "before union with Rome can be effected [that is, before
 "that can be effected which the reviewer thinks most desirable], the Thirty-nine Articles must be wholly withdrawn. They are virtually withdrawn at the present
 "moment, for the endorsement of the view of the 'Eirenicon' by the writer in the *Times* proves that, as far as the
 "most important of the Articles are concerned, there are
 "persons who sign them in senses absolutely contradictory."
 —*Christian Remembrancer*, as quoted below.

"The peculiar position thus assigned to the Articles," continues Dr. Stanley, "is rendered doubly important by
 "the contrast between the furious outcry with which this
 "dissolving and disparaging process was received twenty
 "years ago, and the almost complete acquiescence with
 "which it has been received now. There are many of us
 "old enough to remember the agitation in 1841, and still
 "more in 1845, when the matter was brought to its final
 "issue in the famous Oxford Convocation of the 13th of
 "February. We have seen many theological disturbances
 "in our time, but nothing equal to that. The religious
 "and secular press were up in arms. The Bishops in their
 "charges charged long and loud. I do not mean with
 "absolute unanimity; there was at least one Bishop who
 "abstained then, as he would have abstained now, had he
 "still lived, from joining in any of the indiscriminating
 "Episcopal denunciations which have been so common in
 "the last few years. If ever there was a theological treatise under a ban it was Tract XC. And now it is re-

"published, virtually, in the 'Eirenicon,'—actually, in the "pamphlet* which may be called a postscript to the 'Eirenicon.' Not a word of remonstrance. The Heads of "Houses are silent. The Bishops are silent. The leading "journals even approve it, and consider the former outcry "as ludicrously exaggerated and onesided.' The learned "author of the 'Eirenicon' has, I believe, received no "serious annoyance from this bold step. 'The explanations' (I quote again from the same journal) 'which in "Tract XC. were regarded as pieces of the most subtle "sophistry, are repeated in the 'Eirenicon' not only without rebuke from anybody, but with the approving sympathy of thousands† What the Bishops and "others in a panic of ignorance condemned in 1841 is "accepted and allowed to be entirely tenable in 1865.'

"Such a phenomenon in itself, irrespectively of the subject, is of a most reassuring and pacificatory kind. It is "interesting and consoling to trace such a palpable instance "of the total collapse of a great theological bugbear, such a "proof of the ephemeral character of protests and denunciations and panics, such an example of the return of "public and ecclesiastical feeling to the calm consideration "of a topic which once seemed so hopelessly inflammable. "The Hampden controversy, the Gorham controversy, the " 'Essays and Reviews' controversy, the Colenso controversy—all have had their turn; but none excited such "violent passions, and of none would the ultimate extinction have appeared so strange whilst the storm was "raging, as the extinction of the controversy of Tract XC.

"But still more interesting in the cause of peace is it "when we regard the subject-matter. It was the question

* Tract XC. Republished, with a Preface by the Rev. E. B. Pusey, D.D. 1866.

† *Christian Remembrancer*, January, 1866.

"of the binding, stringent force of our chief historical
"Confession of Faith. It had appeared in 1841, that this
"Confession had suddenly given way on the points on
"which it was thought the strongest; that eminent divines
"had burst through the bonds with which the old Philis-
"tines—the Earl of Leicester and King James I.—had
"bound them, 'as a thread of tow is broken when it toucheth
"the fire.' On no theological question was it believed that
"the Articles had spoken more certainly, and with a more
"deliberate intention, than against the doctrines of the
"Church of Rome; and Tract XC. announced that they
"had been so carelessly or so ambiguously framed as to
"admit those who held these very doctrines. This it was
"which produced the alarm. What has produced the
"calm? Many causes have contributed;—the recrudescence
"of the High Church party; the charm thrown over the
"history of that time by the 'Apologia;' the exhaustion
"of the odium theologicum in another direction. But
"mainly, and beyond all question, and long before these
"events, it was the growth of the conviction, that such
"formularies must not be overstrained; that their chief
"use is that of historical landmarks of the faith of the
"Church at a given time, but that they cannot, by the very
"nature of the case, bind the thoughts and consciences of
"future times. This conviction had already begun to
"prevail even when Tract XC. appeared. By the time of
"the fierce and final attack in 1845, what has since been
"called the Liberal party in the Church was sufficiently
"powerful to make a strong rally in favour of toleration.
"The first force of the intended blow against Tract XC.
"was broken by two vigorous pamphlets from this quarter—
"one by the present Bishop of London, the other by Mr.
"Maurice. It was resisted in the Oxford Convocation by
"almost all those who have since been most vehemently

"assailed by those whom they then defended—by four out of the five Oxford Essayists, and by others of like tendencies, but who have been fortunately less conspicuous. The good cause has triumphed at last. It is true that the particular form which Tract XC. and the 'Eirenicon' take of dissolving the Articles may not be—I think it is not—historically tenable. It is true that the vehement attack upon them in the *Christian Remembrancer* is exaggerated in tone and substance. But the general principle of the inefficacy and inadequacy of such Confessions is the same as that which has been stated in the most lucid and energetic language by the Dean of St. Paul's, in his speech on the Thirty-nine Articles in the Royal Commission, and by Principal Tulloch in his Address on the Westminster Confession to the students of Divinity in the University of St. Andrews; and this change of feeling has coincided with, and resulted in, the fundamental change in the terms of subscription effected by the Legislature last year."

Such are Dr. Stanley's notes of triumph over the rejection of God and of His Truth.

Few will imagine that Dr. Pusey was not aware of the effects that would follow on the establishment of his "non-natural" principle. He could not but foresee that a system of interpretation such as the "Eirenicon" advocates, is, and must be, destructive of all dogmatic statements of Truth, whether primitive, mediæval, or modern. The definiteness of Scripture, and the definiteness of Creeds must alike fall before it. What then could have tempted him to employ an instrument so formidable, even to his own position; for is not fixed dogmatic Truth the very thing that he is so anxious to uphold? Is there any thing that causes him to expect that a weapon mighty and irresistible against the Creeds of Protestantism should be found useless and

impotent when directed against formularies which, in his judgment, embody Catholic Truth?

We shall be assisted in answering this question if we remember that there is, by and by, to be established in the earth, a body of which the Scripture uses such words as these: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." Dr. Pusey refuses to apply these words to those to whom they alone belong; that is, to God's ancient people Israel in the yet future day of their forgiveness and restoration. The prospects of Israel Dr. Pusey persistently ignores. He believes that Israel have forfeited those blessings which the faithfulness of God has pledged to them for ever; and thinks that they have been transferred to that body called out from among the Gentiles which he denominates Catholic, and imagines to be the indefectible witness of Divine Truth in the earth. We cannot wonder that with this conviction in his heart, he should be impatient of all arrangements, whether secular or religious, that interfere with the recognition of such a body, and the acknowledgment of its rightful supremacy. We cannot wonder that he and all who sympathize with him should welcome rather than dread the approach of revolutionary storms and convulsions, because they believe that however society may be deranged, however its order may be overthrown, they have in their hands the sure power of rectification. They, and they alone, are able to point out the body which shall withstand, rock-like, every storm—shall preserve through every trial its consistency and strength, and become at last, the point around which the chaotic elements of human society shall be gathered—there to find a stable and everlasting centre.

But notions such as these are not the fruits of wisdom, but of fanaticism: for when persons or systems are by our

imaginations, invested with attributes that fact, reason, and Scripture prove not to pertain to them, we are justly chargeable with fanaticism. And what more dangerous than a fanatic? He may destroy, but he cannot restore. He may kill, but he cannot revive. He may level, but he cannot raise.

APPENDIX D.

The future of Israel ignored by the Modern Maintainers of Catholicity.

ONE of the most solemn, as well as blessed truths revealed in Scripture, is the purpose of God respecting Israel, His chosen earthly people. He has said that a day is coming when He will forgive them; bring them under that new covenant of grace sealed in the blood of Jesus under which believers now stand; regather them to their own Land and plant them there with His whole heart and with His whole soul, so that they shall not be rooted up nor cast down any more for ever. This re-establishment of Israel is the one bright spot in the earth's future for which faith waits. It will be the great turning point in the world's history, when at last a governmental centre worthy of God and of His truth shall be established in the earth, around which all nations shall be gathered. "The law shall go forth from Zion, and the word of the Lord from Jerusalem."

The purposes of God respecting the earth and all things, are so much bound up with Israel, that a peculiar solemnity attaches to all their future history. He that toucheth them, God hath said, "toucheth the apple of His eye." Yet, notwithstanding this and like warnings in the Word of God, one of the earliest efforts of Dr. Newman and his party in Oxford, was to set aside the promises made to

Israel. At the same time the Irvingite Prophets in London, and elsewhere, were doing the same thing—and for a like reason. Supremacy is the object at which Puseyism and Irvingism, and all like systems aim. They covet the supremacy which God has appointed to Israel, and therefore arrogate to themselves the place reserved for Zion and Jerusalem. Accordingly, the defenders of these systems argue, that Israel having sinned, have for ever forfeited their standing, and that a transfer of Israel's blessings has been made to others, who, consequently, are to be recognised as the Zion of God. In saying this, indeed, they do but imitate Rome. She long ago saw the importance of claiming for herself the latter-day promises of Israel; and the Catechism of Pope Pius IV., so far as it has in it the semblance of Scripture truth, derives it from a perverted use of passages which speak of the future glories of Israel. If Rome's title to appropriate these passages be admitted, she can soon prove that she is to be the centre of the earth's government, and that to her all nations are to be gathered—before her all things are to bow. Dr. Pusey's dream of the supremacy of Catholicity, would so be realized.

Ecclesiasticism, in every form in which it has developed itself among the Gentiles, has ever blinded itself as regards the prospects of Israel, and also as respects its own future. Can Christendom, or any of those in Christendom who talk so loftily about Catholicity and the like, dare to read and expound faithfully the eleventh chapter of the Romans? They dare not; for therein they would find the record of their own doom. Gentile Christianity is there represented by a branch grafted into the Abrahamic olive tree, which, if it did not continue in God's goodness—if it became like the Israelitish branch before, cankered and corrupt, should be cut off under judgment. Has there been a continuing in God's goodness? Is there any likeness between secular-

ized, corrupt, idolatrous Christendom now, and the Churches originally gathered under the Apostles? While the Apostles lived, the Church could be spoken of collectively as the pillar and ground of the Truth; but with the Apostles the Catholic testimony of the Church to Truth died. The Gentile Churches lapsed; their candlesticks were removed; and ever since the Catholic testimony so much vaunted, has been a testimony to worldliness and to falsehood.

Ecclesiasticism has always pretended that an absolute promise of indefectibility was made by God to the visible Church of this dispensation. But the very reverse is the truth. Not only did God threaten the visible Church with excision if it did not continue in His goodness, but He has also distinctly spoken of the corruptions that would abound and stamp its history with apostasy and failure. The place of the faithful servants of Christ throughout the greater part of the Gentile Church period, has been as isolated as was that of faithful Israelites of old through the greater part of Israel's history. "Lo, I am with you alway, even to the end of the age," was a promise made to those who should truly abide in the Apostles' doctrine, not to those who should apostatize from the faith, and give heed to seducing spirits, having, it may be, a form of godliness, but denying the power thereof.

Would to God that Dr. Newman and Dr. Pusey would even now (though it be late) apart from Tradition and as before God, read and meditate on the eleventh chapter of the Romans. If they would only receive and bow to the truth there revealed, every thought that they have ever formed respecting Catholicity and its future, would vanish as the dream of a night vision. They would see that (however grievously the principle of Protestantism may have been departed from in practice) its principle is nevertheless true, viz. that separation in the midst of Christendom from

the corruptions of Christendom, is the absolute duty of all who fear God; and that the extent and character of such separation must be determined by Holy Scripture, and by that alone. Protestantism is not to be valued merely because it is Protestantism. Its value depends on the measure of its conformity to the Word of God.

I would not for a moment deny that the adversaries of Evangelical Protestantism have too much reason to speak of its "*declension and secularization*" in many things. It has longed for *influence*, and has, not unfrequently, sought to gain that influence by unlawful means. It seems to be forgotten that God hath said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." This commandment is fearfully transgressed. On the occasion of religious celebrations, held professedly in honour of the God of Truth, we see publicly associated with the servants of Christ, men who either profess not to know, or else openly reject and oppose, His truth. We see the Jew and the Neologian standing by the side not only of the professing, but of the real Christian. We see them received, fêted, honoured together, and that in the name of God, as if there was no difference between Truth and Falsehood—Christ and Belial. We cannot marvel that enemies of the Gospel should point the finger of scorn at such exhibitions and say "Aha, aha, so would we have it," whilst others who fear God and love His truth retire; and weep in secret places, seeing what the end of these things must be.

Note on "Ecce Homo."

BEFORE concluding these remarks, I wish to repeat the sentiment I have already expressed in my remarks on the recent Judgment respecting the "Essays and Reviews," viz., that that Judgment, whilst unrevoked, constitutes a national sin of the deepest dye,—in that it permits the governmentally authorised Teachers of this country to ascribe falsehood to the God of Holiness and Truth, and to declare His Word, which He has said that He honors above all His name, to be, in great part, a lie. Furthermore, the worship of the sacramental bread and of images with other of the abominations of Popery, is known to be introduced into hundreds of Churches, throughout the country, and yet no effectual steps are taken to put down these iniquities. On the contrary, they are cherished and encouraged. Statesman vies with statesman in manifesting the readiness with which they sacrifice Truth to expediency: and even our present Government signalise their accession to power by an humble request to Cardinal Manning to declare what further concessions, in the management of the Reformatories &c. of England, would be acceptable to Rome. Truth has been found to be like a sword in a household; it is hated therefore, and the prevalent desire of society seems to be to rid themselves of it.

Can we wonder that under such circumstances the judg-

ments of God should be multiplied in our land? Our flocks are now smitten as well as our herds; and that awful pestilence which never visited our shores until England renounced her national protest against Romish idolatry, is now sweeping away thousands in this city. There may be indeed, through God's great mercy, intermission in the infliction of His judgments, but I dare not hope for their final cessation unless prayer for their removal be connected with specific confession of the great national sin that has been committed in the recognition of Idolatry on the one hand, and of Neology on the other. Idolatry and Deism are both violations of a *natural* relation, in which man as man stands to God. I cannot therefore but fear that judgment will follow upon judgment, until obduracy shall so harden itself against chastisement as for God to say, as He once did of Israel, that it is useless to chasten any more. Then will ensue that awful hour of judicial blindness which will bring on the great day of final visitation.

It would seem that the condition of society in this country is hopelessly diseased. Is there one of the great organs of public opinion (as they are called) that does not favor either Ritualistic Sacerdotalism, or else Latitudinarian Scepticism? Think too of the reception that has of late

* The wide circulation too of such publications as "Good Words" (in which Stanley, Kingsley, and other such, are allowed to write) also of "The Christian World" and "The Cotemporary Review," are sad indications of the indifference of the public mind to the growth of Scepticism. Reviews of "Good Words" and of Dean Stanley's writings appeared in "The Record" newspaper, and have since been published separately and may be obtained at the office of "The Record." These reviews should be extensively circulated by all who love the Truth. Remarks on "The Christian World" may be found in an excellent Tract entitled "Broad Churchism,—The Rev. C. H. Spurgeon and The Christian World: a Letter from One of the Old

been accorded to such a book as "*Ecce Homo*." That book has been justly characterised by a well-known Christian nobleman, as one "*vomited from the jaws of Hell*." Truly, it is a book that comes from the pit—a shaft shot from the quiver of Satan, who no doubt rejoices in it the more, because his own personal existence and agency are by it evidently ignored. I cannot see that one distinctive doctrine of Christianity is acknowledged by the author of that awful book. It is true that he has not avowed all that he holds; but unless we are dull as the ass's colt, we can easily discern what he does *not* hold. The writer asks that we should receive his statements as embryo statements, hereafter to be more fully developed. But whether embryo or not, they are manifestly incompatible with the doctrines of Christianity as revealed in Holy Scripture—and that is the question with which we are concerned. There is scarcely a sentiment in the book that might not have been advanced by a Jew or by a Mahomedan: for there are many Jews and many Mahomedans who would allow that Jesus was a great Reformer, and who would moreover, do what this writer has not done, treat the Old Testament with respect and reverence. There are many Jews whose hearts would shrink from language such as this:

"Between the rude clans that had listened to Moses in the Arabian desert and the Jews who in the reign of Tiberius visited the temple courts there was a great gulf. The 'hardheartedness' of the primitive nation had given way under the gradual influence of law and peace and trade and literature!!! [Very different this from the teaching of our God and Saviour. See Matt. xxiii. 32 to end.] Laws which in

School." It is published by Houlston and Wright. Mr. Spurgeon after reading this letter, being convinced as to the real character of the doctrine of "*The Christian World*," withdrew, with a candour and uprightness that do him honour, the commendation that he had inadvertently bestowed on it.

the earlier time the best men had probably found it hard to keep could now serve only as a curb upon the worst. . . . No one who had felt, however feebly, the Christian enthusiasm could fail to find even in Deuteronomy and Isaiah, something narrow, antiquated, and insufficient for his needs." "*Ecce Homo*" p. 184.

So again in page 26.

"A thousand years had passed since the age of David. A new world had come into being. The cities through which Christ walked, the Jerusalem at which he kept the annual feasts, were filled with men compared with whom the contemporaries of David might be called barbarous—men whose characters had been moulded during many centuries by law, by trade and foreign intercourse, by wealth and art, by literature and prophecy. . . . Meanwhile the Christ himself meditating upon his mission in the desert, saw difficulties such as other men had no suspicion of. He saw that he must lead a life altogether different from that of David, *that the pictures drawn by the prophets of an ideal Jewish King were coloured by the manners of the times in which they had lived; that those pictures bore indeed a certain resemblance to the truth, but that the work before him was far more complicated and more delicate than the wisest prophet had suspected.*"

The italics are mine. I repeat that there are thousands of Jews who would refuse to write thus of God's holy Prophets—for they believe that what the Prophets wrote was neither "ideal" nor "coloured," nor the fruit of man's wisdom—but that they wrote words dictated by the Holy Ghost.

The author of this book evidently believes that Jesus was a mere man.* His highest notion of Him seems to be that He was one in whom the "enthusiasm of humanity" pre-eminently worked. He throws contempt upon that Gospel and that Apostle whose peculiar province it was to describe Jesus as the Living One (ὁ ζων)—the

* Thus in page 254 he says—"A Whitfield, a Bernard, a Paul, —not to say a Christ—have certainly shown that the most confirmed vice is not beyond the reach of regenerating influences. *Inspired men* like these appearing at intervals have wrought what may be called moral miracles."

Eternal Son—the *ὁ υἱ* in the bosom of the Father. Thus he writes of the Gospel of John :

"The peculiar mannerism, if the expression may be used, of the Fourth Gospel, has caused it to be suspected of being at least a freely idealised portraiture of Christ. In this book, therefore, it is not referred to, except in confirmation of statements made in the other Gospels, and once or twice where its testimony seemed in itself probable and free from the suspected peculiarities." *Preface to Fifth Edition, p. xii.*

The meaning of this is that the Author, like the Essayists, accepts the testimony of the New Testament so far as it accords with his own opinions, and no further. It is not to him, the testimony of the Holy Ghost, revealing, on the authority of God, things about which we have no right nor any power to form independent conceptions of our own—among which things, the nature of the Person of the Eternal Son stands pre-eminent: for "no one knoweth the Son but the Father." Nothing therefore can exceed the unholy audaciousness of the book throughout, reminding us forcibly of the words that

"fools rush in
Where angels fear to tread."

The doctrine of the Trinity—of the Incarnation—and the Propitiatory Sacrifice of the Cross are evidently to the Author, falsehoods. See for example his comment upon the blessed words uttered by John the Baptist: "Behold the Lamb of God that taketh away the sin of the world!"

"When we remember that the Baptist's mind was doubtless full of imagery drawn from the Old Testament, and that the conception of a lamb of God makes the subject of one of the most striking of the Psalms, we shall perceive what he meant to convey by this phrase. The Psalmist describes himself as one of Jehovah's flock, safe under his care, absolved from all anxieties by the sense of his protection, and gaining from this confidence of safety the leisure to enjoy without satiety all the simple pleasures which make up life, the freshness of the meadow, the coolness of the stream. It is the

most complete picture of happiness that ever was or can be drawn. It represents that state of mind for which all alike sigh, and the want of which makes life a failure to most; it represents that *Heaven* which is everywhere if we could but enter it, and yet almost nowhere because so few of us can. The two or three who win it may be called victors in life's conflict; to them belongs the *regnum et diadema tutum*. They may pass obscure lives in humble dwellings, or like Fra Angelico in a narrow monastic cell, but they are vexed with no flap of unclean wings about the ceiling. From some such humble dwelling Christ came to receive the Prophet's baptism. The Baptist was no lamb of God. He was a wrestler with life, one to whom peace of mind does not come easily, but only after a long struggle. His restlessness had driven him into the desert [the Scripture says God sent him into the desert, there to prepare the way of Christ] where he had contended for years with thoughts he could not master, and from whence he had uttered his startling alarm to the nation. He was among the dogs rather than among the lambs of the Shepherd. He recognised the superiority of him whose confidence had never been disturbed, whose steadfast peace no agitations of life had ever ruffled. He did obeisance to the royalty of inward happiness. One who was to earn the name of Saviour of mankind had need of this gift more than of any other. He who was to reconcile God and man needed to be first at peace himself. The door of heaven, so to speak, can be opened only from within. Such then was the impression of Christ's character which the Baptist formed." pp. 6, 7.

These words are sufficient to stamp the character of the whole book in the judgment of any one who has the slightest apprehension of the glory of the Person of his God and Saviour, or of the one only way of salvation found in "the fountain opened for sin and for all uncleanness" in the atoning blood of the Son of God—"led as a lamb to the slaughter." It is very evident that any one who can write thus, no more accepts the doctrines of Scripture respecting Christ than did Julian the Apostate, or any other like rejecter of Jesus—the only difference being that Julian assails openly, whilst the writer of "Ecce Homo" betrays with a kiss. According to this author, when St. Paul says that he gloried only "in the Cross," it was a glorying in "the greatness and self-sacrifice" there exhibited.

"Men saw him (Jesus) arrested and put to death with torture, refusing steadfastly to use in his own behalf the power he conceived he held for the benefit of others. It was the combination of greatness and self-sacrifice which won their hearts, the mighty powers held under a mighty control, the unspeakable condescension, the *Cross of Christ*. By this and by nothing else, the enthusiasm of a Paul was kindled. The statement rests upon no hypothesis or conjecture; his Epistles bear testimony to it throughout. The trait in Christ which filled his whole mind was his condescension. The charm of that condescension lay in its being voluntary. The cross of Christ, of which Paul so often speaks as the only thing he found worth glorying in, as that in comparison with which everything in the world was as *dung*, was the voluntary submission to death of one who had the power to escape death." Page 48.

So too when he speaks of the words—"Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you," he comments thus:

"As to the metaphor itself, if it seems at first violent and unnatural, we are to observe that on the subject of the personal devotion required by Christ from his followers, his language was often of this vehement kind, and that his first followers in describing their relation to him in like manner overleap the bounds of ordinary figurative language. Christ, in a passage to which allusion has already been made, demanded of his followers that they should *hate* their father and mother for his sake, and St. Paul in many passages declares that Christ is his life and his very self. It is precisely this intense personal devotion, this habitual feeding on the character of Christ, so that the essential nature of the Master seems to pass into and become the essential nature of the servant—loyalty carried to the point of self-annihilation—that is expressed by the words, eating the flesh and drinking the blood of Christ." p. 176.

Of the Supper of the Lord he writes as follows:

"A common meal is the most natural and universal way of expressing, maintaining, and as it were ratifying relations of friendship. The spirit of antiquity regarded the meals of human beings as having the nature of sacred rites. If therefore it sounds degrading to compare the Christian Communion to a club-dinner, this is not owing to any essential difference between the two things, but to the fact that the moderns connect less dignified associations with meals than the ancients did, and that most clubs have a far less serious object than the Christian Society. The Christian Communion is a club-dinner; but the club is the New Jerusalem; God and Christ are members

of it; death makes no vacancy in its lists, but at its banquet-table the perfected spirits of just men, with an innumerable company of angels, sit down beside those who have not yet surrendered their bodies to the grave." p. 173.

It is most painful to transcribe words like these. Irreverence marks the whole book throughout. It is very evident that the Author has never had within his bosom one true solemn thought either of sin, or of God, or of redemption. Indeed it is very manifest that he repudiates the thought of redemption: else how could he talk of angels who have never sinned and need no redemption, sitting down at the Table which is specifically appointed to show forth redemption? The irreverence of the passage is quite equalled by its absurdity, for the Lord's Table is designed for the Church militant whilst they have yet to "judge themselves," because of the sin within and around them, and therefore is not that around which the "spirits of the just" are gathered; nor are the spirits of the just, although freed from all sin and corruption, as yet made perfect in resurrection. Every page of this book shows that the Author repudiates the fifty-third of Isaiah, the sixth of John, the fifth of the Romans, the tenth of the Hebrews,—in a word, every part of Scripture that enforces the great truth that "without shedding of blood is no remission." He scorns the one way of salvation through the sufferings of a vicarious wrath-bearer; and therefore, if he repent not, he will remain to be numbered among the adversaries who will meet the wrath of the living God because they have despised redemption.

Nor can it be said that the writer admits even the personal sinlessness of Jesus. He does not own Him as "the Lamb without blemish and without spot;" for he could not, in that case have written of the Holy One that He "was seized with an intolerable sense of shame," and that "in his burning embarrassment and confusion he stooped

down so as to hide his face and began writing with his finger on the ground." (p. 104.) Could "shame," "embarrassment," and "confusion," (no matter what the supposed cause)—could such things, on any ground whatsoever be attributed to Immanuel? Could they be attributed to any one who was not personally a sinner? Was He, who was the searcher of hearts and knew well what was in man, so ignorant of man's condition as to be surprised into "shame," "confusion," and "embarrassment," by a sudden development of man's evil? But I forbear to comment. I content myself with subjoining the passage. Let it speak for itself.*

Nor is the Author really satisfied with the results of the

* "He was standing, it would seem, in the centre of a circle, when the crime was narrated, how the adultery had been detected in *the very act*. The shame of the deed itself, and the brazen hardness of the prosecutors, the legality that had no justice and did not pretend to have mercy, the religious malice that could make its advantage out of the fall and ruin and ignominious death of a fellow creature—all this was eagerly and rudely thrust before his mind at once. The effect upon him was such as might have been produced upon many since, but perhaps upon scarcely any man that ever lived before. He was seized with an intolerable sense of shame. He could not meet the eye of the crowd, or of the accusers, and perhaps at that moment least of all of the woman. Standing as he did in the midst of an eager multitude that did not in the least appreciate his feelings, he could not escape. In his burning embarrassment and confusion he stooped down so as to hide his face, and began writing with his finger on the ground. His tormentors continued their clamour, until he raised his head for a moment and said, 'He that is without sin among you let him first cast a stone at her,' and then instantly returned to his former attitude. They had a glimpse perhaps of the glowing blush upon his face, and awoke suddenly with astonishment to a new sense of their condition and their conduct. The older men naturally felt it first and slunk away; the younger followed their example. The crowd dissolved and left Christ alone with the woman. Not till then could he bear to stand upright: and when he had lifted himself up, consistently with his principle, he dismissed the woman, as having no commission to interfere with the office of the civil judge." p. 104. -

Legislation of Christ. He thinks we now stand on a higher grade than that on which Christ's own disciples and Apostles stood: that in us "the enthusiasm of humanity" has more worked, and caused us to develop a higher and a better way. These are his words:—

"No man who loves his kind can in these days rest content with waiting as a servant upon human misery, when it is in so many cases possible to anticipate and avert it. Prevention is better than cure, and it is now clear to all that a large part of human suffering is preventible by improved social arrangements. Charity will now, if it be genuine, fix upon this enterprise as greater, more widely and permanently beneficial, and therefore more Christian than the other. The truth is, that though the morality of Christ is theoretically perfect and not subject, as the Mosaic morality was, to a further development, the practical morality of the first Christians [who, be it observed, were the Apostles of our God and Saviour, and those whom they taught and guided] has in a great degree been rendered obsolete by the later experience of mankind, which has taught us to hope more and undertake more for the happiness of our fellow-creatures. The command to care for the sick and suffering remains as divine as ever and as necessary as ever to be obeyed, but it has become, like the Decalogue, an elementary part of morality, early learnt, and not sufficient to satisfy the Christian enthusiasm. As the early Christians learnt that it was not enough to do no harm and that they were bound to give meat to the hungry and clothing to the naked, we have learnt that a still further obligation lies upon us to prevent, if possible, the pains of hunger and nakedness from being ever felt. This last duty was as far beyond the conception of the earliest Christians as the second was beyond the conception* of those for whom Moses legislated." p. 196.

But I will not multiply these quotations. I am not sure that I have done right in quoting so much as I have already done from a book whose sentiments and expressions are so marked by irreverence and impiety. They

* The early Christians apprehended that great truth of which the writer of "Ecce Homo" has no conception, that the whole world lieth in wickedness; morally distant from and rebellious against God; and therefore that it cannot know relief from suffering, until the times of restitution shall come, and the morning without clouds arise upon a groaning, but delivered earth.

who are not convinced of the evil character of the book from the extracts already given will be, I fear, convinced by nothing. Lord Shaftesbury may well marvel that some even of the Evangelical Ministers of our Land, profess themselves unable to detect the poison. We may indeed stand aghast at such a confession. It must be taken, I suppose, as a proof that the "strong delusion" of which Scripture warns us, is spreading more widely and more potently than we are accustomed to think.

If such books as "Ecce Homo" are welcomed in our Land, it is no wonder that the degradation of Holy Scripture involved in the Judgment pronounced by the Committee of the Privy Council, should be acquiesced in and approved. All these modes of thought belong to the same school. Coleridge, Bunsen, Stanley, the Essayists, Jowett, and the Author of "Ecce Homo," all concur in making an inward principle or power, supposed to be inherent in man, the rule of his conduct, and denounce the thought of subjection to any *external*, especially any *written* Rule. In other words, they take from Holy Scripture the place assigned to it by God, and substitute for it the will of man's unregenerate heart. Whether they term this supposed inherent power, "the inner consciousness," or "the inward universal Light," or the "verifying faculty," or the "enthusiasm of humanity," it all comes to the same thing. There is substituted for that one Test of truth which God has given us in His written Word, the guidance of man's wilful, erring, rebellious heart.* *There*, "the mind of the flesh," *φρονημα σαρκος*,—"that which is not subject to the Law of God, neither indeed can be," *rules*

* Thus on page 202 we find the Author of "Ecce Homo" attributing to the "Enthusiasm of Humanity" the same place that the Essayists assign to their "verifying faculty." His words are these:—"The most devoted Christians . . . think they must needs be

—leading in paths of everlasting death. It is able to lead into no other: nor can any be raised above its power except by casting themselves on the love and grace of God, as revealed in the atoning blood of the Lamb by Him provided. There, and there only, are found reconciliation, peace, and deliverance from the wrath to come. The gift of reconciliation is accompanied by the gift of life—heavenly life in Christ glorified. The "new man" created in us here, is the result of life being thus given in our new risen Head; and in order that that "new man" may be succoured, strengthened and sustained, the Holy Ghost is sent abidingly to dwell in all believers. Yet even the Holy Ghost, though He be God, acts in conformity with His own ordinances. He guides not independently of the written Word, but by means thereof: appointing that every thought, every doctrine, should be tested thereby. Thus, and thus alone, is secured liberty from the tyranny of man, who is ever ready to impose the yoke of his own opinions on his fellow.

All who give heed to the message of reconciliation preached through the atoning blood of Jesus and cast themselves on the efficacy of that one finished sacrifice, receive of these blessings. But they who scorn this one way which God's grace and love have opened, will be left to

most Christian when they stick most closely to the New Testament, and that what is utterly absent from the New Testament cannot possibly be an important part of Christianity. A great mistake, arising from a wide-spread paralysis of true Christian feeling in the modern Church! The New Testament is not the Christian law; the precepts of Apostles, the special commands of Christ, are not the Christian law. To make them such is to throw the Church back into that legal system from which Christ would have set it free. The Christian law is the spirit of Christ, that Enthusiasm of Humanity which he declared to be the source from which all right action flows. What it dictates, and that alone, is law for the Christian."

eat the fruit of their own devices. They will be numbered among the despisers who will "wonder and perish."

"Ecce Homo" sufficiently shows us what is the nature of the conclusions to which "the Enthusiasm of Humanity," or "the verifying faculty" leads. It leads to the unholy, presumptuous, and forbidden attempt to form for ourselves, apart from revelation, an estimate of Christ. That attempt is in itself sin. It leads to the forming an estimate of Christ which is altogether destructive of the great distinctive characteristic of Immanuel; for it speaks of Him as if He was of earth merely. It allows not that He was from above—that He was God manifest in the flesh. It sees not in the Babe born at Bethlehem One whose "goings forth were of old from everlasting." It leads too to a total rejection of all that Scripture reveals respecting the condition in which sin has placed us: for it teaches that we are able to be so attracted by the presentation of perfect holiness as to love and delight in it; whereas it only needs that perfect holiness should be presented to us in its fullness, and we instantly show that we have not only no power to love or delight in or hold communion with it, but that we have in us enmity against and hatred of it. Hence our guilt—hence our need of that refuge which is provided for us, not in the living holiness, but in the expiatory death of the Holy One. Christ in death—Christ made a sacrifice—Christ stricken judicially, is a sinner's hope. But it is a hope that "Ecce Homo" repudiates and abhors. Nor is the personal existence of the Tempter recognised. In a word, the light that the revelation of God has shed on the past, the present, and the future, is utterly set aside, and other light substituted in its room. Can such substituted light have any other origin than the pit? No. It comes from the pit and to the pit it leads.

The following Extract is from an excellent Speech of Lord Shaftesbury at the Annual Meeting of "the Pastoral Aid Society," in May, 1866.

"The other day a great Dissenting minister put to me in conversation this question, 'From which do you think there is the greatest danger, the progress of ritualism or the progress of neology?' I replied, 'To the Church of England as an Established Church I apprehend there is the greatest danger from ritualism, but as regards the Church of Christ and the cause of religion in the Church of England I apprehend there is the greatest danger from neology.' Neology is now growing up in such a way that even from a large proportion of the pulpits of the Church of England we no longer hear, as we used to hear, sound doctrinal, dogmatic, practical teaching. Many of our ministers if you remonstrate with them on this will tell you that they feel it and regret it, but that their congregations would not bear now what was borne formerly. This is, I believe, true, and a more awful fact, a more dangerous state of mind or of moral existence I cannot conceive to exist in any nation under heaven. See how men are deluded, how they are misled by those who should be their guides. I confess I was perfectly aghast the other day when speaking to a clergyman and asking him his opinion of that most pestilential book ever vomited, I think, from the jaws of hell, I mean *Ecce Homo*—when I asked him what was his opinion of that book, he deliberately told me—he being a great professor of Evangelical religion—that that book had excited his deepest admiration, and that he did not hesitate to say that it had conferred great benefit upon his own soul. Why, if we are to have this miserable and uncertain teaching, if the guides to whom we look for light and help can approve such works as that, how can we expect that the mass of the people, the mass even of the educated middle classes who are supposed to think for themselves, will not be led to wander out of the right way? Look at the policy on which the neological party proceed. They are praising a sensuous religion. They hope to get rid of doctrines by sentiments. They hope to get rid of creeds by feelings. Take up the writings of the most gifted and fascinating among them, and you will find them conceding almost all that you desire. You will find that they concede to you the incarnation and divinity of our Lord, and almost everything that you could wish in the history of our Lord and the history of our religion. But when you come to the great

fundamental work, when you come to the great turning-point of our religion, without which there is nothing in it worth having, when you come to the atonement which was made on the cross, when you speak of the atoning blood of our blessed Lord, there they stop short, and they refuse it to you altogether. While this Society has determined to 'know nothing but Jesus Christ, and Him crucified,' the Neologists and all who belong to that school will tell you that you may claim everything else but *that* you must not claim. Now this is the way that we are going on. Through a false and foolish policy many persons are surrendering a little to ritualism on the one side, and to neology on the other, saying, 'We cannot be altogether behind the generation in which we live; we cannot be entirely opposed to the society in which we move.' A great many persons of good intentions, but, I am sorry to say, weak minds, fall in with that miserable idolatry which has now begun to pervade educated society—the idolatry of humanitarianism and intellect. Men must have something to adore, and many persons, having ceased to adore Christ, will adore man instead. They will fall on their knees and worship intellect; nay, they will even worship themselves, their own ignorance, their own vices, their own abominations, rather than worship that God who has revealed Himself in his blessed Word. This is what is creeping over the laity in the present day with regard to dogmatic statements of truth. Let me allude for a moment to those two Bills which have been recently brought into the House of Commons for the regulation of the Universities. The promoters of those Bills would be offended if you charged them with a desire to extinguish religion; but when you tell them that their object is to shut out the dogmatic and specific teaching of religion, they will not deny the imputation, but will tell you they think that young men ought to be educated in the Universities only in the general principles of religion,—which may mean everything or nothing,—and that doctrinal and dogmatic teaching should be reserved for their homes, for their fathers and their mothers. That is the way that we are going on; that is the way that delusions are being imposed upon us; that is the way the young are being flattered in their intellectual pride, and made to think that they are wiser than their ancestors, and wiser than those who first taught them."

May God, in His mercy, grant that many hearts may be opened to give heed to these words of truth, before it is too late.

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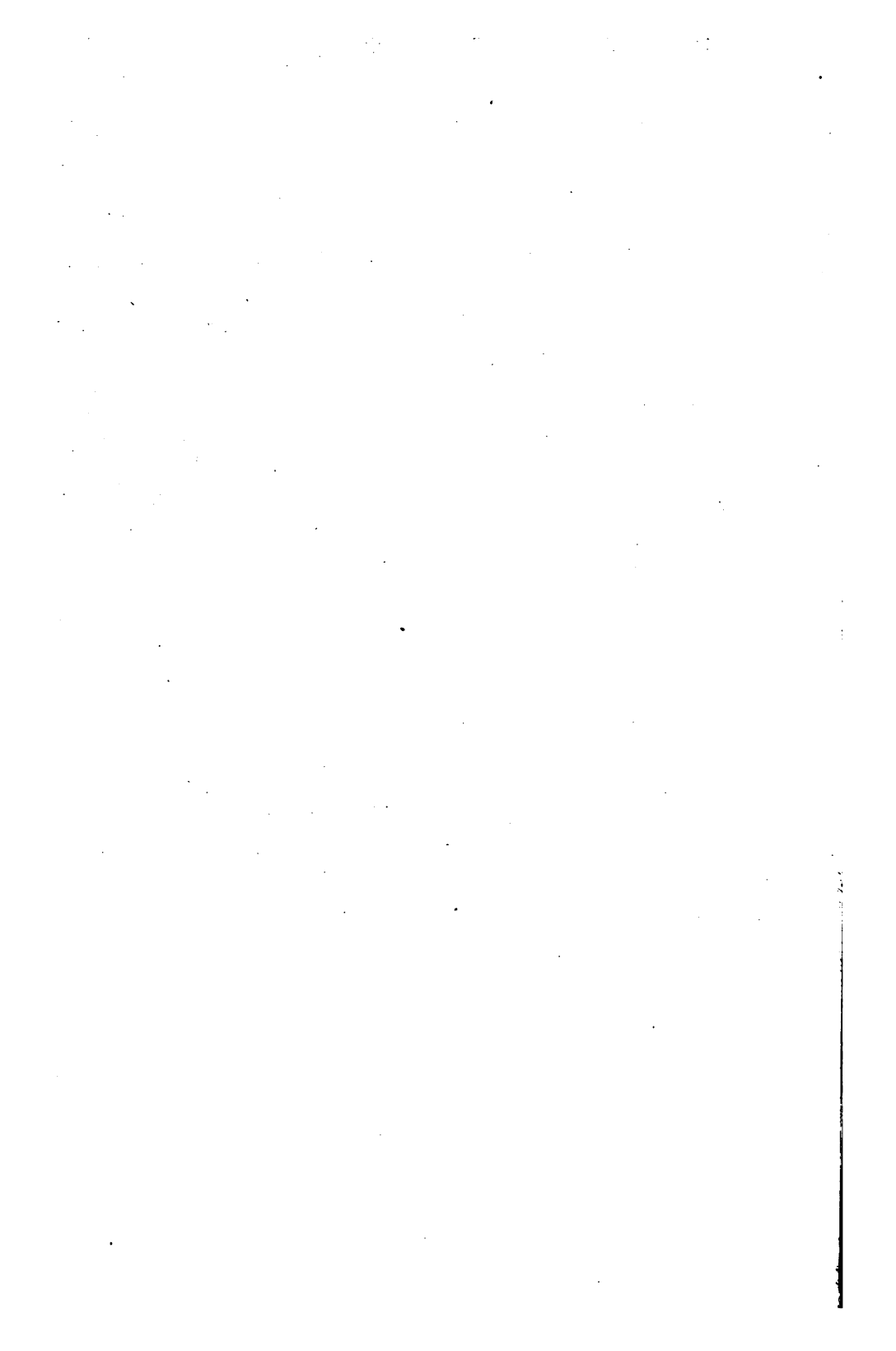
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